

New-England Christian Reflector.

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CYRUS P. GROSVENOR, Editor.

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From the Vermont Telegraph.

BAPTIST STATE CONVENTION.

BRANDON, Wednesday morning, October 9, 1839. Convention met in the Baptist Meetinghouse, at 10 o'clock A. M.—Music from the Choir. Reading of the 84th Psalm, and Sermon, by brother W. G. JOHNSON, of Whiting. Text, Isaiah iv. 5:

"And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies a cloud and smoke by night; and the shining of a flaming fire by night: for upon all the glory shall be a defence."

A contribution was taken, to the funds of the Convention, amounting to \$17.45.

Chose JOHN IDE, Moderator, and O. S. MURRAY, Clerk.

Officers for the ensuing year.

D. PACKER, President.

J. IDE, Vice Presidents.

A. SABIN, Vice Presidents.

C. A. THOMAS, Cor. Secretary.

W. G. JOHNSON, Rec. Secretary.

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J. P. Skinner, J. Conant, D. Hascall, B. Burrows, S. S. Pierce, J. M. Graves, J. W. Sawyer.

The Committee on Resolutions reported the following, which after much discussion and many remarks, was adopted:

Resolved, That we feel undiminished confidence in the various benevolent operations of the day—such as Foreign and Domestic Missions, Bible, Tract, and Education Societies—the Cause of the Slave, Moral Purity, Temperance, Peace, &c.; and that we feel ourselves called on to renew our efforts in their support.

Six missionaries had been employed in Canada during the year, and their labors had been attended with very satisfactory success. There had been about 200 baptisms in connection with brother JONATHAN BALDWIN's itineracy in the Danville Association, on both sides of the line. Brother SIMON FLETCHER had been employed about six months as travelling agent for the Convention; and had collected between \$500 and \$600.

The next session of the Convention to be held at Bristol.

[The report stated that the Agent for the Baptist General Tract Society offered the tracts in the depository at Brandon at half price, provided brethren present would come forward now and take up the whole. The proposition was promptly acceded to. Brethren came forward and subscribed for the whole; and these winged messengers are now carrying light and knowledge to those who are in darkness and ignorance.]

Brothers C. A. Thomas, A. Angier and A. Kingsbury, were appointed a Committee of Arrangements for the next session.

The session was harmonious and pleasant. The conference on the state of religion was a new and interesting appendage. The retrospect is cheering. The prospect is encouraging.

The Baptist Anti-slavery Convention of Vermont, was well attended—much interesting discussion was had, and several sound resolutions were passed. The appearance of the proceedings is postponed a week, to give place to the Governor's Message, and some other things which are more the creatures of a day than anti-slavery sentiments. These ephemeral things which the readers of the Telegraph expect to have in their place are comparatively little worth, out of date. Anti-slavery sentiments will suffer no loss by one week's delay.

FREE WILL BAPTISTS.

"We have received the Sixth Annual Report of the Freewill Baptist Foreign Mission Society, read and accepted at the Anniversary Meeting at Great Falls, N. H.—August 22, 1839."

From which we take the following.

"American Slavery.

Alas our country! Art thou a party in a trade like this? O yes, thy hands are stained with the foul price! The "bill of sale" from men stealers, thou holdest in thy hand, and by its power thou holdest millions of the stolen by a grasp as merciless as hell—in chains of iron binding limbs; and in chains of darkness binding to ignorance and vice their minds—scourging

"With stripes that mercy with a bleeding heart,

Weeps when she sees inflicted on a brute"—trampling in these millions, the rights of man and institutions of our Maker, ruthlessly beneath thy hoof of savage power. Our country! O our country, shame to thy false boast of Liberty! Deepest enmity to earth and Heaven! Rather strike the eagle off from thine escutcheon and paint the vulture, tearing the vitals, drinking up the heart's blood of thy enslaved millions! Strike out the sky-blue lines, and draw shades of deepest darkness in their place, such as that in which the souls of thine enslaved are wrapped with watchful vigilance. Let thy stripes of red remain, or paint them

of a deeper gore, more faithfully to represent that bloody scourge bathed in helpless man's and in resistless woman's gore! Thus change thy standard. Hold it up before the nations professing it thine own—and no more shall nations hiss thee, nor Heaven's wrath enkindle against thee, for hypocrisy persisted in. For then will nations see, and the King of kings will see in these professions true to character! Nor blaspheme more the holy name of Him who came to open prison doors and set the captive free, by taking to thyself the title of a Christian nation, till thou hast washed thy darkness, cruelty, and blood-guiltiness away in the pure laver of Repentance.

Earth has been, still is, filled with strife; by martial arms—by brutal force—by schemes of gain, ambition, pleasure. For power, self interest, fame, and pleasure, mankind are contentious with each other, making the world a theatre of general strife, cruelty, bloodshed, oppression; producing grief and misery."

Sixteenth Anniversary of the French Creek Baptist Association held with the Church in Conneautville, Crawford Co., Pa. Wednesday and Thursday, September 18th and 19th, 1839.

1. According to the appointment, at 10 o'clock, A. M., Elder A. W. Baker, preached the Introductory sermon, from Zech. vi. 1st, clause of 13th verse.

2. After sermon, Elder A. W. Baker, was appointed Moderator and E. M. Miles, Clerk. Number of Churches, 25; Baptized \$6; Number of members, 1302.

17. Resolved, That we abstain from the use of all intoxicating drinks, except for medicinal, mechanical and sacramental uses, and that we will put forth an increased and untiring effort, until their use as a beverage shall be banished from the Church and the world; and that the Ministers present be requested to forward their names for insertion, with this resolution.

28. Resolved, That the present alarming description of the Lord's day, is a moral evil, life alike with danger to the Church, the civil institutions of our land, and to the world; and that the Churches of this Association guard with sacred vigilance its sanctity and moral purity.

31. Resolved, That we consider Slavery a sin against God and the rights of our fellow men; and as a body of believers in Christ, we have no fellowship for it; but will do all in our power to expunge it from the world.

Evidence of Christian Character.—In dealing with professors troubled with doubts, we are too apt to proceed on the assumed principle, that notwithstanding their sad misgivings and fears, they are in heart sincere Christians, and have the root of the matter in them; while in regard to many, this may be an entire mistake, and we are in danger of cherishing in them a fatal delusion. Here the skill and fidelity of the spiritual watchman are put to the test; and while they should not deviate a hair's breadth from the rule of the Divine word, it is better that the pious Christian should suffer some unnecessary pain, than that the false professor should be bolstered up with delusive hopes. I must say, therefore, that the true reason why many professors have not comfortable evidence of their religion, is because they have none. They have never experienced the new birth; and being still dead in trespasses and sins, it is no wonder that they cannot find in themselves what does not exist. I abhor a censorious spirit, which, upon slight grounds, judges that that professor to be graceless; but all my experience and observation lead me to believe that, in our day as well as in former times, the "foolish virgins" constitute a full moiety of the visible church. What I would urge, therefore, on you, my friends, and on myself, is a more serious, impartial, and thorough examination into the foundation of our hope of heaven, than perhaps we have ever yet made. Let us go back to the commencement of our religious course, and see whether, in our present more mature judgment, we can conclude that we were then the subject of a saving change. I do not ask you whether you had an increase of serious feelings, or whether your sympathies were strongly excited and experienced some change from terror and distress to comfort; for all these things may be experienced, and have been experienced by unregenerate persons. Let us carefully inquire whether the habitual tenor of our lives have been such as to satisfy us that a new nature was received. If we have fallen in sin, have we deeply and sincerely repented of it? Have we wept bitterly for our sin, like Peter? or have we mourned in deep sorrow, like David? Not such repentance as some experience, who, after all their convictions and confessions, return again to the same course of iniquity. But, after all examinations of past experience, the main point is, what is the present habitual state of our hearts? Do we now love God as his character is exhibited in his word? Do we hunger and thirst after holiness, or a complete conformity to the law of God? Would we be willing that his law should be relaxed in its demands to afford us some indulgence? Do we seek our chief happiness in the favor of God, and in communion with him in his word and ordinances? Is his glory uppermost in our desires, and do we sincerely wish and determine to do all that we can to promote the kingdom of the Redeemer? Do we sincerely love the people of God, of every sect and name, because they bear his image, and are the redeemed children of God? Again: what is the ground on which we expect the pardon of sin and the favor of God? Is it because we are better than many others? Is it because we have had what we esteem great experiences? Is it on account of our moral demeanor, or charitable benefactions? Dare we trust in any measure to our own goodness and righteousness? If we build on any of these, or on any similar grounds, then are we on a sandy foundation, and all our towering hopes must fall.

But, methinks I hear the humble penitent saying, "all these things I count loss for Christ—I feel that I deserve to die—I never

was more convinced of any thing than that it would have been perfectly just for God to send me to hell. And now all my trust and all my hope, if I know mine own heart, is in the Lord Jesus Christ, and in his perfect righteousness and intercession; and all my confidence of being able to serve God hereafter, or to persevere for a single day, is in the grace of the Holy Spirit." The whole evidence of Christian character may be reduced to two particulars—entire trust in Christ for justification, and a sincere and universal love of holiness, with a dependence on the Holy Spirit for its existence, continuance and increase. If, my friends, you have these evidences now, you need not perplex yourself with a multitude of scruples. You may dismiss your doubts. God's word will never deceive any who rely upon its guidance. You may not know the day, nor even the year, when spiritual life commenced in your soul; and yet, if you now feel its warm pulsations—if you breathe its genuine aspirations—if your heart's treasures are in heaven, and if the cause of God is dearer to you than any other interest—if his people are dearer to you than any other people—if your most constant and supreme desire, is to glorify God your Redeemer, whether by living or dying—then may you welcome death. He is no king of terrors to you. You may say, "Come Lord Jesus, come quickly."—Dr. Alexander's counsel to the aged.

FAREWELL MISSIONARY MEETINGS.

On Sabbath evening, 6th inst. a missionary meeting was held in the Second Presbyterian Church in Brooklyn, at which the instructions of the Prudential Committee of the A. B. C. F. M. were given by Dr. Anderson to the Rev. SHELDON DIBBLE, about to return to the mission at the Sandwich Islands. There was a farewell address by Mr. Dibble to the audience, and another by the Rev. Mr. Spencer, the pastor of the Second Presbyterian Church, to the missionary and his wife, the latter of whom is a member of that church. Prayers were offered by the Rev. Mr. Lewis, who also read a portion of Scripture, and by the Rev. Mr. Jacobus, and the Rev. Dr. Cox, Presbyterian ministers in Brooklyn. The singing was in keeping with the other exercises, and the large house being filled with a highly respectable audience, the meeting altogether was one of uncommon interest.

Mr. Dibble attended the monthly concert for prayer at the Broadway Tabernacle on Monday evening, and there also—where he had delivered a series of lectures on the Sandwich Islands mission, since published by Mr. Taylor, and another series on the subject of missions generally, which is now prepared for the press,—he made a feeling address. Other addresses were delivered by Messrs. Anderson and Armstrong, two of the Secretaries of the American Board, and by Mr. Parker, the pastor of the Tabernacle church.

Mr. Dibble and his family sailed on Wednesday on the ship Lausanne, Capt. Spaulding. A large company of Methodist missionaries goes in the same ship to the Oregon territory, by way of the Sandwich Islands.—N. Y. Observer.

EXTRACT FROM THE MESSAGE OF THE GOVERNOR OF VERMONT.

Fellow Citizens of the Senate and of the House of Representatives:

In obedience to the Constitution of our State we are again assembled to transact the public business. By diligent attention to our various duties, by enacting such laws as the wants of our constituents require, by electing to office such men as are capable, faithful and honest, by equalizing the public burdens and by administering the government with a due regard to frugality and economy, we give good evidence that we entertain a proper estimate of the responsibilities of our several stations.

The general prevalence of health, the benignant smiles of a merciful Providence on the labors of the husbandman, and the prosperity which has attended our citizens in their varied pursuits, demand a grateful remembrance of the Being from whom are all our blessings.

Circumstances, which, a few months since, in a neighboring State, threatened to disturb the friendly relations subsisting between this country and Great Britain, have happily, through the wisdom and moderation of the rulers of the two countries, been put in a train of amicable adjustment. This result, to a nation like ours, whose habits and pursuits make it at all times their interest to be at peace with the rest of the world, and whose inclinations correspond with their interests, is a matter of sincere congratulation.

The continuance of the political disturbance in the neighboring Province of Canada, and the alleged cruelty with which the contest had been carried on, was made the apology for a system of incendiaryism of the most reckless and desperate character, on the frontier between this State and Canada. The design of aggression, was, evidently, to provoke and exasperate the public mind, and thus bring on a state of feeling between the inhabitants of the two countries which would ultimately result in war. The continued succession of these atrocious acts from December to April, goes far to show that those engaged in them, on both sides of the line, had this object in view. In the progress of this disgraceful business, a number of unoffending citizens of this State have been subjected to heavy losses by the destruction of their buildings and other property by fire.

In consequence of the alarm occasioned by these repeated acts of violence, Brigadier General Nason and the civil authorities in that vicinity deemed it necessary, on three several occasions, to call out portions of the militia to protect the persons and

property of our citizens, and quiet public apprehension. I was early apprized of the fact, and without delay assumed the responsibility of ordering the delivery of arms from the Arsenal for their use. The first detachment called out in February, after remaining on duty several days, was, at my request, relieved by regular troops, mustered into the service of the United States, paid and discharged by order of Maj. Gen. Scott of the Army. Application was made to the officer in command at Plattsburg, to have the same course pursued with those subsequently called out. I have not yet been apprized of the result.

In February last, one George Holmes, charged with the commission of an atrocious murder in the Province of Lower Canada, was arrested in the town of Burlington, and there detained to await the result of a demand upon the President of the United States for his surrender to the authorities of Canada as a fugitive from justice. The President, in the absence of any conventional arrangement on the subject, between this country and Great Britain, declined interfering or complying with the application; upon which the Governor of Canada addressed me on the subject, and requested that, in accordance with the laws of nations and the comity heretofore subsisting between the State of Vermont and the Province of Canada, the said Holmes might be surrendered to the authorities of that Province which he might be tried for the crime with which he was charged.

Considering the practice which had heretofore prevailed between the authorities of that Province and this State—which, so far as I could ascertain, had been in favor of surrendering, on application, persons charged with the commission of atrocious crimes—and also the consequences which must inevitably result to the inhabitants of the respective territories from a contrary decision, I was induced to make an order for the delivery of said Holmes to the Agent of the Canadian Government. The execution of this order was prevented by a writ of Habeas Corpus from the supreme Court of this State. The authority of the Executive to make the surrender, and consequently the obligations of national law on the subject, were by some denied. The legality of the order, I understand, is now in a course of judicial investigation.

This may be a proper occasion to remark, that, if the laws of nations and the comity which is supposed to subsist between countries at peace, whose territories are contiguous, do not warrant the exercise of the power necessary to make surrender of atrocious criminals escaping from one government to the other; if the foreign felon can force himself upon us, claiming protection under our laws from merited punishment, and thus make our country a refuge for the vilest offenders; and if, as is contended by some, all laws emanating from the State legislatures on the subject are unconstitutional and inoperative, it becomes our immediate duty, as a measure of self-protection, promptly to make such representations to the general government, for whom all power and authority on this subject are claimed, as will cause proper measures to be taken, either by legislation of Congress, or by treaty stipulation with neighboring and friendly powers, to enable the proper authorities mutually to demand and surrender persons charged with the commission of great crimes on the government and escaping into the territories of the other.

The policy of despotic governments is to keep their subjects in ignorance of their rights as men, and of their physical and moral power. In this lies the foundation of their security. In a republic, all power is inherent in the people, no individual is entitled to pre-eminence over his fellow, except for superior moral or intellectual attainments. The happiness and security of the people are the legitimate ends of all free government; and, as legislators, we ought to enquire how these can be most effectually secured.

Taking it for granted that the public is under obligation to educate every child in the State, it would seem necessary that the burden of supporting our schools—or at least so much of it as is required to defray the expense of teachers' salaries, be placed upon those who have the ability to pay,—or in other words, that the deficiency, after the application of the public money, be raised by a tax on the list of all taxable property in the district. This course has, in many places, been found highly beneficial, and where a contrary practice prevails it is to be feared, many children are deprived of the advantages which the State designed.

The present mode of distributing the public money, in proportion to the number of scholars between the ages of four and eighteen, does not, I apprehend, practically carry out the wise and benevolent intention of the framers of the law. It is respectfully suggested, that, if a certain part of the public funds in each town were divided equally among the districts, and the residue in proportion to the number of scholars, it would enable weaker districts to employ more competent teachers, and for a longer period, and at the same time tend to frugality and economy in districts of greater ability.

The act of 1836, providing for depositing the surplus revenue with the towns, has received a construction, in some places, different from that intended, and caused delay and difficulty in the distribution. I would further suggest whether some system of direct accountability would not have a very happy influence on the prosperity of our common schools.

Sudden expansions and contractions in the currency are evils ever to be deprecated. They are usually induced by the balance of foreign trade being in favor of, or against us. To these evils we must continue subject so long as we remain dependent upon European work-shops for so large a share of

the merchandize consumed in this country. We are admonished by this fact as well as by the deprivation and embarrassment we should experience in case of a war, of the necessity of steadily pursuing the wise policy of our ancestors, which was, always to sustain and protect the manufacturing enterprise and mechanical skill of our own citizens. Though this is a duty more directly appertaining to the general government, still, an examination of our legislative history shows that it has been the constant aim of this state to encourage, by every available means, those branches of domestic industry. Hence the donations between licenses for the sale of foreign and domestic manufactures; hence the bounties and exemptions which, from time to time, have been offered and provided, and hence the many acts of incorporation for manufacturing purposes, enabling a number of persons to associate in the establishment and prosecution of branches of business requiring an amount of capital beyond the means of a single individual, and involving a degree of hazard which no one person would be willing to encounter. To this policy we are mainly indebted for the astonishing progress already made towards supplying the country with most of the necessities and many of the luxuries of life.

For the Christian Reflector.

Albany, N. Y. Oct. 1839.

Dear Brother,—It has often been matter of deep regret, no less than of wonder, that any whom we have cordially esteemed for their exhibition of many of the Christian virtues, as well as an adherence to the distinguished ordinance of the Kingdom, should at the same time uphold, by apologizing for, an institution which robs God and bestialises man; thus rendering the church in America the scoff and the scorn of the irreligious, not only in this country but every where, so far as she is known. But this wonder will be abated, when we consider the deplorably low state of discipline into which she has fallen; the worldly conformity to which she unblushingly condescends; and the slothful manner in which most of her members attend on Divine Worship.—One of the important purposes to be answered by the organization of Christians into independent churches, is the mutual improvement of all the members, in the knowledge and obedience of the truth as it is in Jesus. This is to be done by speaking the truth in love one to another in their associated capacity. But Oh! how little is that truth regarded, when it uncovers any favorite or fashionable evil practice, showing that, what is highly esteemed among men, is an abomination in the sight of God. The Law and the Testimony are not the rule of faith and practice, further than they can be modified by expediency. Now what is to be done in such a case? The discipline cannot be made efficiently to bear on it. The cultivation of music, for instance, by the Church, is indispensable, that they may unite in the praises of God; but it is unfashionable for any but the Choir to sing, and they must have such an endless variety of new tunes as but few have time sufficient to become so familiar with as to sing without distraction of mind; so this part of the worship is done almost entirely by proxy.

I should like to be instructed how this can be denominated such worship as "the Father seeketh." And this is not all; it was but lately that I attended an association of both pastors and people, when, instead of giving out a hymn or psalm for all the Christians present to unite in singing, the choir were called on to sing once and again, without a word being read of what they sang. Again in the exercises of both singing and prayer, professed believers will keep their seats as if worshipping were the least of their intention. I know that God requires the heart; but has he required no external evidence that we give it him? If so, why does the psalmist say, "O come, let us worship and bow down, let us kneel before the Lord our maker?" and an Apostle say, "I bow my knee to the father of our Lord Jesus Christ?" Why are the Angels said to stand in the presence of God in heaven; and his worshippers, both in the Old and New Testament? Are we not to glorify God both with our bodies and our spirits? Or is it enough that the speaker take an attitude of reverence and devotion, while all the church listen to him, or look around to see any thing that may attract attention. Oh! what an example for the world and professors who have no heart to engage in spiritual worship!

Yours affectionately,

T. D.

TO THE FRIENDS OF THE SLAVE IN WORCESTER, NORTH DIVISION.

Dear Brethren and friends A large number of Anti-Slavery friends held a meeting at West Boylston on the 31st instant. The feeling was there unanimously expressed that the present crisis in the Anti-Slavery Cause in this County renders a new organization highly important.

1st. The welfare of the perishing Slave demands it.

2d. That more efficient efforts may be put forth in his behalf—a committee appointed by the meeting for that purpose would cordially invite those in favor of such an organization and those who are hesitating, to meet at Westminster on the 3d Wednesday, (20) of November, at 10 o'clock A. M. to hear the report of this Committee and to form a society.

Yours for the Slave,

MATTHEW KING,
GEORGE WATERS,
ABEL BROWN, JR.,
GILMAN JONES,
GEORGE GOODYEAR,
EMORY WHITEHEAD,

Committee.

"A LITTLE TOO SWEET!"

It would have been difficult, if our own eyes had not read it, to persuade us that any Newpaper in these enlightened United States would publish in its columns such an argument as the following; which we assure our readers we have copied from what appears to be a sober article in the "Gospel Witness" of Oct. 31, 1839.

If the writer had been hostile to the formation of a "New Baptist Association," or if he had wished to hold up to ridicule the respectable brethren whom he names, he could scarcely have hit upon a method better suited to gratify his hostility or to belittle those men.

Verily, is this one way to honor certain prominent brethren, viz. to create offices for them that they be held up to public observation? After all, is the writer serious? Can it be that any reasonable man really supposes it needful, for the elevation of a Minister of the Gospel, to cut up our Associations into smaller bodies? If so, we can all be elevated, only multiply the divisions till every man shall have an office of honor conferred upon him. We venture a prediction (though by no means for the purpose, of preventing the division which we rather favor) that, in case of such division, it will not be as easy task to persuade either of the brethren named to accept the "honor" of the office of "Moderator," after such a public exposition of his name.

If, on the supposition that the writer is jesting, he takes this method to insult these brethren, let him know that he has ventured into too deep water for personal safety. We know not who the writer is, but we cannot believe that he is willing to subscribe his own name to this article and give it to the world. We confess that we are ashamed that the article has been given to the public through a Baptist Newspaper, and for the honor of the denomination, we beg that this mode of argumentation may be abandoned.

From the Gospel Witness.

"NEW BAPTIST ASSOCIATION."

Another reason for a new Association.

8. It is due to the character of many of our brethren.

We do not of course speak for ourselves, nor for any of our personal friends, when we say, that there are brethren to whom the appointment of Moderator is due. Neither they nor we ask it as a compliment. God forbid. We are actuated by nobler motives. But we ask it as a tribute of respect due to those who have borne and are bearing the heat and burden of the day. It is a tribute due to their prospects of usefulness. It is a tribute due to the estimation in which they are held by an intelligent community.

Some of them have been Moderators in larger and more important bodies than either of the Associations in this vicinity. Few persons then present will forget the judicious manner Br. Babcock acted as Moderator of the Great Bible Convention in Philadelphia. And now that it is understood that he is about removing to the pastoral care of the church at Poughkeepsie, to spend the remainder of his days with them, his services may be required as Moderator of one of our neighbor Associations.

Beside him, there is our Modest, our Somers, our Welch, our Hill and others equally well qualified, in most respects, to act as Moderators. It is such brethren as these a new Association would call out, and, by honoring them, benefit the cause of Christ."

From the Emancipator.

OHIO.

A correspondent of the New Lisbon Aurora says that after an address before the A. S. Society of Ohio Township, Beaver Co., Pa. Sept. 16, by the Rev. John Walker, to a very large and respectable audience, the constitution of the society was read, and "fifty new members added, making now 150 members in that place." That is the way abolition goes down at the West.

To abolitionists of Geauga Co. have nominated the noble-spirited Benjamin F. Wade for Senator, and Mr. Richmond and Lester Taylor for representatives. The Whigs have no senatorial nomination, but run J. F. Morse and Seabury Ford as representatives. The democratic candidates are W. S. Tracey for Senator, and Tensas Blish and R. St. John for representatives.

The Genius of Emancipation contains a letter written by a merchant in Columbus Co., Ohio, describing the condition of twenty families in that neighborhood, who "can't take care of themselves," but "would be a great deal better off in slavery." He says:

"There are in the vicinity, probably twenty families of blacks; many of whom were once in slavery. They have been here treated as one Christian should treat another, and mark the effect of such treatment; of the twenty families, there is but one man who is not a good citizen, a moral, industrious, sober, and in every way respectable man. They are taught on first days, at friends' school houses, and are making rapid progress in school education. They have a regular organized temperance society among them, and in the several cases of intoxication have been known among them. They work for the farmers, and besides clothing themselves and families in the best fashion, almost, of his country many of them have considerable sums of money at interest, and add to the amount, from their wages every year. Some of them are among my best customers, and there are but few of them to whom I would refuse to sell goods on credit to the amount of \$500, if they wished, and consider myself perfectly safe in so doing.—And these men, many of them, were once in slavery, and not fit to take care of themselves. Now I would venture to predict that take twenty families of the lower order of whites, and place them in the same situation and treat them in the same manner, not one half of them would turn out half so well as these poor blacks."

Of course, it cannot be expected that a democratic legislature in Ohio should allow such creatures to petition their august body for any thing. And although it is very right to make them pay taxes to support schools for the education of children of the "Anglo Saxon race," it would be an outrage upon public decency to let them send their own children to the schools which they are taxed to support.

Rec'd of Fisher

MICHIGAN.

ADRIAN, Len. Co., Mich., Sept. 21, 1839.
My Dear Sir,—During the present week we have had no inconsiderable excitement in this vicinity, caused by the presence of some half dozen blood-hounds, in the shape of men, from the South, in pursuit of human chattels. About three years since, two colored persons from Kentucky, came to this village, and were soon after followed by some who pretended to be their former owners. The colored persons were seized—but the spirit of the "wool-ver-weas" was roused, and the kidnappers were plainly told if they were not off, without their prey, a coat of tar and feathers was in readiness, and would soon be used. At this hint, the "chivalrous southerners" leaped from the windows of Stone's Hotel and were soon among the missing.

Nothing more was heard of them until the present week, when they again made their appearance.

During the last three years, the colored men have been residing in this place and vicinity, by the names of William and George. George has, by his own industry and thrift, purchased two eighty acre lots in the adjoining county of Hillsdale, besides acquiring other property—thus fully falsifying the reproach, that the negroes "cannot take care of themselves." He was at work upon his farm, when he was seized on Tuesday last. But the tyrants were compelled to loose their victim. They brought him before the magistrate at Janesville, but he was ably defended by a young abolition lawyer of that village, W. W. Murphy, Esq., and released on the ground of the want of evidence—or some other failure.

William who resides in this village, was at Tecumseh, ten miles north, when he was recognized by his former master. Luckily, he was in a buggy with a fleet horse belonging to his employer, L. Hubbard, Esq., when the chase commenced. He was pursued by six men on horseback, for about eight miles under full speed, until within about two miles of Adrian, when the men-stealers reined up, and gave up the pursuit, not choosing, I presume, to come within the precincts of our village, so long as the recollection of their former escape was fresh in their memory.

To take a slave from Adrian is impossible—thanks to the spirit of our people. The blood-hounds of the South may depend upon nothing but tar and feathers if they come to Michigan to carry away into bondage, to brutalize with stripes and chains, those whom we hold to be brothers—like born "free and equal"—and endowed with certain inalienable rights. Here, in the free West, slaveholders will find no sympathy or assistance. Public sentiment is right upon this point—and being in the right, laws consigning their brethren to bondage, will be but a dead letter to cumber our statute books.

JOHN BROWN.

REMARKS.

We publish the above as we received it, leaving to the author the responsibility, both of the statements and the sentiment. We should deeply regret to hear that any citizens of the free states, whether called abolitionists or not, should resort to illegal violence to prevent a neighbor from being kidnapped, whether with or without the forms of law, by the man-hyenas of the South. Let them find every where no sympathy and no assistance, as they deserve none from the citizens of the free States. And let every lawful obstacle be thrown in the way of their atrocious pursuits, so as to make their piratical errands grievous and unprofitable. But lay no unlawful hand upon their persons, let them continue to wear the coat and cloak which they have bought with the profits of unpaid labor. Let the brand and ear mark by which they shall remember their encounters with the spirit of liberty, be the burning blush of guilt on their faces and the deep wounds of a pricked conscience in their bosoms.—ED. EMAN

From the Emancipator.

BIBLICAL EXPOSITION BY THOMAS SCOTT.
I have extracted some additional expositions of the sacred oracles from Scott's Commentary. It would be a curious investigation to ascertain how many of the copies of his Bible, among the slave-driving professors of religion, are mutilated, or never pursued on that topic, which to them is the grand text of their sincerity and conversion.

2 Chronicles xxviii: 9-11. "Ye purpose to keep the bond-men and bond-women unto you—Deliver the captives again; for the fierce wrath of the Lord is upon you."
"The Lord, provoked with Judah's idolatry, had delivered them into the hands of their still more idolatrous brethren, who proceeded to gratify their inhuman avarice, by seizing all the women and children, to sell them, or to keep them for slaves. Could they hope for the mercy of God, if they showed neither justice nor mercy to their brethren, and augmented their sins by that iniquitous and cruel treatment of the women and children, who had never injured them? They were, therefore, required to set the captives at liberty, because they were exposed to the fierce wrath of God."

"Every man is now our neighbor, and in one sense, our brother; our fellow-man, if not our fellow-Christian. The modern slave-trade, 'SLAVERY,' stands in diametrical opposition to both the law and the gospel, as well as to the true interests of mankind. Who can possibly hold his unoffending brother in bondage, for his own gain, without violating the rule of doing to others, as he would they should do unto him, and as he might fairly expect that they should do unto him?—Matthew vi: 12."

"Suppose that an African should kidnap the son of an American merchant, carry him to Africa, and pretending property in him, should sell him for a slave; and so he should be sold from one to another for life, and his children after him. Suppose that Africans gave such prices for 'Americans,' as encouraged them to retail and sell one another till it became a regular trade; would not free born 'Americans' execrate buyers, sellers, stealers, and all concerned in such a traffic? To seize, enslave, and sell a fellow creature who, by no criminality known to us, or cognizable by us, has merited no severe a treatment, in all cases must be contrary to the law of 'loving our neighbor as ourselves.' The poor Africans; and it is infinitely more true of native free-born or naturalized American citizens, whatever may be their

color, cannot be proved to be either criminals, debtors, or prisoners taken in rapacious or revengeful wars, waged by them against those who enslave them—on the contrary, they are generally persons, who have been kidnapped from their relatives, or bought of them, or taken prisoners in wars, excited on purpose to supply that infamous market. If any of them are criminals, the 'slave' merchants know it not. They have no authority from God or man to be their executors; and their descendants certainly are not criminals."

"If he shall have judgment without mercy, who has showed no mercy; what will be his doom, who has been guilty of the most flagrant injustice to the inoffensive stranger, merely because he had it in his power to oppress him! Legislators and rulers of every State should peremptorily refuse admission to their dominions to those slaves, whom men have so unjustly reduced under their subjection. We have offended against the Lord already, and this conviction must add still more to our sin and to our trespass, till fierce wrath come upon the nation. Instead of injuring the interests of the community, or of any individual—except most atrocious oppressors who have no right to be considered—it would tend most effectually to the lengthening of our tranquility and prosperity. If those who commit their oppressed fellow-creatures, long to see their grievous servitude terminated, they must unite in prayer for the divine blessing upon the exertions of those who honorably stand forth in this benevolent cause; for except the Lord touch the hearts of those who are to decide upon it, every exertion will be in vain!"

From the Cross & Journal.

We have seldom met with an instance in which the Scripture, "I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments," is more completely verified than in the following narration. We do not doubt that on other subjects besides that of temperance, the lives of these two deacons were perfect antipodes. The observance of the Sabbath, and other religious and social duties were probably as differently regarded by the two families whose histories are given below as the particular virtue mentioned.

THE TWO DEACONS.

Many years ago there lived in Roane county, Tennessee, two venerable men, both elders in the same church. One of them lived to the advanced age of 95 and died something more than 25 years ago.

From early life he practised rigidly on the principles of total abstinence, and in his old age, with the utmost scrupulousness upon his children as long as he lived. The example and influence of this venerable patriarch were strictly complied with. Ever during the long and perilous campaigns of the revolution in which four of his sons bore a part, they found neither the necessity or inclination to violate their principles. He brought up a family of 12 children—all of whom became reputable and consistent professors of religion. There are now living, of his descendants from 150 to 200. We are informed by a gentleman who is acquainted with and recently visited nearly all of them, that there is not one of all this old man's descendants who is known to drink intoxicating liquor. They all cherish and practice the principle of total abstinence. Moreover in every family he found a domestic altar, on which ascended the morning and evening incense of their faith in God, and, says our informant, "for intelligence and piety, and every thing that is lovely in the social relation, I never met with their equals." Four of the old Deacon's grandsons are this day active and devoted ministers of the gospel—with two of whom the Editor of the Herald is intimately acquainted.

The other deacon, however, was not so scrupulous in this matter. He thought his friends quite too rigid. He contended that a little wine was wholesome. It increased his appetite, strengthened him, &c. &c. Accordingly he drank moderately every day himself and gave it to his children. And why should he not? If it was good for the father, it was good for the son. Under the influence of this deadly example and precept, he brought up 14 children. And now for the sequel. Only three of his sons and two of his daughters, and only two of all his numerous grand children, ever made a profession of religion. Some years ago he was himself excommunicated from the church for drunkenness. Four of his sons were confirmed drunkards. One killed a man, was convicted and sent to the penitentiary; and nearly all of his grand children are drunkards; and all are opposed to temperance Societies. Our informant was brought up in the midst of both these circles, was intimately acquainted with them all, and knows the facts as here stated to be circumstantially true. Verily, he who drinks a little himself, and gives his children, assumes a tremendous responsibility.

Ye fathers, who tamper with this poison yourselves, and who give it to your children, beware! The blood of your murdered offspring, for GENERATIONS YET UNBORN, may be found in your skirts!—Ill. Temp. Herald.

Important Testimony.—We have just had an interview with a highly respectable Baptist clergyman who has recently returned from the South, after a year's sojourn in the states of Virginia and North Carolina. Our friend has made a pretty extensive observation of 'Slavery as it is,' and to note the prevailing sentiments of the more intelligent and influential men in those states, in reference to the great question of the day. We hope to have the opportunity, ere long, of publishing some interesting statements from his own pen. From the present interview, we feel warranted in laying down the following propositions as the result of our informant's observation in the South.

1. That slaveholders, especially professors of religion, are taking a more lenient attitude on the question of abolition. The heaven of free principles is diffusing itself among the people.

2. As a general fact, the colonization enterprise is sustained in Virginia and Carolina on the ground that it is favorable to slavery, and opposed to emancipation. Our informant knows of no case forming an exception to this remark.—Voice of Freedom.

Great inconvenience is felt from "the irredeemable currency" by travellers leaving Philadelphia for the North. We are informed by a gentleman who left Philadelphia yesterday that the notes of that city were declined on board the steamboat, unless he would submit to the shave of ten per cent. It is queer that the notes of a city should be at a discount at home.—Dispatch.

A new phase of the matter.—We learn that Senors Ruez and Montez were yesterday arrested at the suit of Jenqua and Fulah on a charge of assault and battery and false imprisonment. The processes were issued by Judge Ingraham of the Court of Common Pleas, and Chief Justice Jones of the Supreme Court.—Dispatch.

Taunton Baptist Association was held at the Meeting-house in North Attleborough, Mass. on Wednesday and Thursday, Aug. 28 and 29, 1839.

NORTH ATTLEBOROUGH, AUG. 28, 1839.
1. The Association convened at 10 o'clock, A. M. The services were commenced with singing. The introductory prayer was offered by brother John Allen. Sermon by Brother Asa Bronson, from Psalms li. 13; at the close of which a collection was taken for the aid of widows and children of deceased ministers, amounting to \$20.81.

2. The body was then organized by electing Brother Abiel Fisher, Moderator, Brother Henry Clark, Clerk, and Brother Nathan Chapin, assistant Clerk.
Churches 12. Ordained Ministers 11. Gain 46. Whole number 1615.
24. The following was offered by Brother Briggs, with appropriate remarks:

In view of the continued and rapid influx of the population into the new settlements of the West, both from the Eastern States of our Union and from Europe; and in view also of the character of the latter, and of the fact, that the Gospel of Christ is essential to the present, as well as to future happiness of our fellow citizens;

Therefore Resolved, That this Association earnestly recommend the A. B. H. M. Society to the alms and prayers of the Churches composing this body.

26. After remarks by Brother Colver and others, adopted the following report of the Committee on Slavery:

Whereas slaveholding is a sin most corrupting to the Church of Christ, and a sin inseparable from all uncleanness, having by its evil tendency pressed at least two Baptist Associations to pronounce in solemn consultation their approbation of polygamy, or in other words, a disregard of the marriage covenant;—

And whereas by the extensive toleration of Slavery in our Churches, and by the various mutual co-operations and reciprocal communion, the denomination is made to endorse its being and to cover its pollutions;—

Therefore Resolved, That it becomes us as Christians to humble ourselves before God on the account of that sin; and that early and efficient measures ought to be taken to purify the Churches from slave-holding; and further, that energetic and effectual measures should be taken to free the denomination from that portion of the Church which studiously and perseveringly adheres to it, refusing to put it away.

Resolved, That we approve of the proposition to call a National Baptist Convention on this subject, and we desire that a full attendance should be had and that the relations of the Church to slavery may be fairly discussed and her duty on this subject be brought out and presented to the denomination.

30. Voted to reconvene the last Thursday of February as a day of prayer for Colleges and other Seminaries of Learning.

*The Savannah River Association, Georgia, and the Shiloh Do. Virginia.

Wall Street.—The mere "newspaper interest" in money matters is fast subsiding, for there is no exciting matter left to treat upon. Things go as quietly in the street as ever, and with the exception of some tremendously hard fighting between the merchants, there is nothing to talk about. A failure of some consequence occurred yesterday, but there is no disposition whatever to recede from the stand taken by our banking institutions. As their discounting days come round, they do the best possible for their customers, and in some cases this has been liberal indeed. On the whole, terms are no harder, if they are not sensibly easier, than before the suspension in Philadelphia.—N. Y. Dispatch Oct. 17.

The Boston Banks proceed in their business as usual, and the Advertiser says: "A suspension under present circumstances would be a bankruptcy. Public sentiment does not require it, and would not justify and uphold it." Calculated for the meridian of Boston, this will answer for New York.—Dispatch.

Caution.—At Baltimore, on Sunday night, Dr. Durkee was called in to see a lady, who was suddenly awakened from sleep by a distressing sensation in her head. Sweet oil was poured into one of her ears, and a small red spider vacated his temporary lodging-place.

Keep Back.—The New Orleans papers caution young men very strongly against rushing into that city after the subsiding of an epidemic, in the hope of entering immediately into business; advising no man to come to New Orleans without funds, in the hope of immediately finding business. The same advice will apply to all cities. The larger the city, the smaller the pity for the destitute and unemployed. It takes time to acquire a footing any where; and requires more time in the city than any where else. Every one has to look out for himself, and like a man drowning, to push off those who want assistance.

A Woman in a Thousand.—As we were passing down Vine Street, below tenth, a few days since, a horse standing near a post and attached to a wagon, became much frightened, reared up upon his hind legs and was about to start off amidst a group of children in the immediate vicinity. A lady who happened to be visiting at a house immediately opposite, seeing the alarm of the animal and the peril of the children, started forward, seized the reins with both hands, and drew them forward with such strength, that the horse was pulled to the earth and over-turned on one side, notwithstanding he made strenuous efforts to break loose, and dragged the female to and fro, for several seconds.—She retained her hold, however, until some men in a neighboring piazza came to her assistance; and thus, it is probable, that by her presence of mind and nerve, she prevented some serious accident.—When the reins were taken out of her hands, she was so agitated, as to be nearly unable to stand. She deserves no little credit, and may well be described as one in a thousand.

Florida, Tallahassee, Oct. 2.—On Friday, the 28th ult. a party of Indians attacked the house of Mr. Bunch, on the Wakulla, murdered Mrs. Bunch, and one child, and burned the house; also fired on, and wounded badly, Mrs. Whitaker living neighbor to Mr. Bunch. A detachment of the "Minute men" started on Monday morning in pursuit of the Indians; the said news not having reached town until Sunday at 11 o'clock, from the circumstance of Mr. Bunch living distant from any settlement. The Tallahassee and Iola Railroad is delayed by apprehensions from the savages. The officer charged with the survey of the route, has required a guard for the protection of the company, in the execution of the work.

Henry Daman has been convicted by the Rutland (Vt.) County Court, of Murdering his wife, and is to be executed on the 21st of February next.

HORRORS OF THE SLAVE TRADE.

The London Globe of the 2nd inst. contains the following article in relation to the slave trade. It is copied into the Globe from a Portsmouth paper: N. Y. Spectator.

The Slave Trade. By the Ranger packet, arrived at Falmouth, letters are received from Jamaica to the 31st of July. Her Majesty's sloop Snake had arrived at Port Royal, with the Coridad Cuba, Spanish slave, captured off Puerto Rico, having on board 171 slaves. She was about to proceed to Havana for adjudication of the prize before the mixed commission. The Pickle schooner also captured another slave. On the 4th of June she observed a very suspicious-looking vessel standing in for Height of Pines, to which she immediately gave chase, firing several guns for the purpose of bringing her to, but to which the stranger paid no attention, continuing to run directly for the land, under a heavy press of canvas, and soon after commenced heaving overboard casks and other articles to lighten her. The Pickle, gaining fast upon her, now fired several shots with grape and canister, which fell thick around her, but such was the determined obstinacy of the crew, that it was perceived they lay flat on the deck on every gun being fired, and jumped up immediately after. After a chase of six hours, the vessel which had hoisted Portuguese colors, ran ashore in the night, distant about two cables' length; Lieutenant Holland despatched his boats to capture her. It was now seen that the crew were pitching the negroes into the sea, and on the boats nearing they jumped overboard themselves, swam to the shore, and escaped into the mangrove bushes no the water's edge. On taking possession of the vessel she proved to be the schooner Sierra del Pilar, 78 days from Onium, on the African coast, with 180 negroes on board, several of whom were in the most emaciated condition. She had originally 255, but death, and those who had escaped into the woods with the crew, had reduced the number to 180. The scene of misery and filth that presented itself on board the vessel is inconceivable. From having such an addition to her complement, the Pickle steered for the Havana, the nearest port, where she arrived on the 12th.

From the London new Protestant Magazine.
POPEY REPRESENTED BY POPISH WRITERS.
UNDER this head we purpose placing before our readers an occasional assortment of quotations from popish writers who have unconsciously unveiled the horrors of their superstitious, idolatrous, and persecuting system; and as our extracts shall be plain and not to be misunderstood, all necessity for lengthened comments will be obviated. We only beg our readers to remember that we shall quote from works still regarded as authorities by the papists, notwithstanding all their ridiculous assertions about popery being changed.

"We excommunicate and anathematize on the part of the Almighty God, Father, Son, and Holy Ghost, also by the authority of the blessed apostles, Peter and Paul, and by our own, all Hussites, Wickliffites, Lutherans, Zuinglians, Calvinists, Huguenots, Anabaptists, Trinitarians, and apostates from the christian faith, and all singular other heretics, under whatsoever name they may be included, and of whatsoever sect they be, and those who believe them receive them from these, and generally all defenders of them. And all persons knowingly reading, retaining, or printing their books containing heresy, or treating of religion without our authority, and that of the apostolical chair, or in any mode defending them, for any cause, publicly or privately, under any pretence or color whatsoever: also all schismatics and those who pertinaciously withdraw themselves or recede from our obedience and that of the Roman pontiff for the time being."—Extract from the bull of Pope Urban VIII. called Bulla Gene Domini.

Reader, Take notice.—This is the sanguinary curse uttered in every Roman Chapel in New York and over all our land, on every Thursday before Good Friday! But, it is uttered in Latin! Were the priests to utter it in English, the public would return them a compliment! How much reputation the priests dogged Latin does save them!! But we go on with our quotations:—"The bishop is bound, even in places where the office of the Holy Inquisition is in force, to take sedulous care that he should purge the diocese entrusted to him from heretics, and if he shall find any, he ought to visit him with canonical punishments."—Dns, vol. vii., p. 82.

In the same work we also find the following question and answer:
"Are heretics justly punished with death?"
"St. Thomas answers—22 quest. 11, art. 3. in crop. 'Yes because forgers of money, or other disturbers of the State are justly punished with death, therefore also heretics, who are forgers of the faith, and as exasperated testifies, grievously disturb the State.'"

"This is confirmed, because God in the Old Testament ordered the false prophets to be slain; and in Deut. chap. 17. v. 12, it is decreed, that if any one will act proudly, and will not obey the commands of the priest, let him be put to death." Dns, vol. ii. pp. 88, 89.—N. Y. Prot.

Fire in Alton.—The St. Louis Republican states that a destructive fire occurred in Alton, Illinois, on the night of the 5th instant. The circumstances are reported to be about this. The fire originated in the store of Mr. Buffum, on the corner of Third and State streets, from whence it extended to the adjoining buildings, consuming the store of Mr. Waples, and in all some ten or twelve buildings, including the printing office of the Temperance Herald. Mr. Buffum had a large amount of goods on storage, estimated at about \$20,000, which it is believed were stolen and the house set on fire. Shortly after the fire broke out, a wagon was seen leaving the town loaded with goods. An officer from Alton traced it to within a few miles of St. Louis.

The number of steam ships which will ply to the different points on the Atlantic, in 1841, is forty two, the aggregate horse power of which will be 18,048, and of \$8,260 tons. These are to be fitted out by the English and French governments.

Obituaries.

For the Christian Reflector.

Died in Thompson, Ct. 9th inst., Mr. Nathaniel A. Chamberlain, aged 55 years. Mr. Chamberlain was born in the town of Woodstock, Ct. in the year 1784. His early education and associations were favorable, in a high degree, to the cultivation of virtue and piety. But not till he had reached his thirty-second year, did he make a final, unreserved surrender of his heart to the Savior of sinners. Before his conversion, his disposition was, in every respect, amiable, and his outward conduct, in the opinion of his fellow men, irreproachable, and there was nothing peculiar in his religious exercises while under conviction. He was calm, self-possessed, and steady in his search for the hidden treasure. For some months, almost the only feeling which he had, was a feeling of concern because he felt so little for the salvation of his undying spirit. He could see that he was a sinner and that he was but poorly prepared to undergo the close scrutiny of a heart searching God, and he was alarmed because he felt no alarm over his lost condition. Under the influence of feelings like these, feelings which thousands have had and yet waited and waited for God to call them, until they perished, his willing soul was led to the feet of Jesus. At the time of his conversion his evidence was clear, but in no wise remarkable.

Soon after his conversion, he joined the Congregational church, at Muddy Brook, in the town of Woodstock, with which church he remained in fellowship twelve years. During this period, his daily walk was blameless. He was faithful in the performance of his closet duties, and there was a perceptible growth in grace; but he is not known to have taken any part in the more public duties of religion. During this twelve years, he is not known to have made a single exhortation.

In the months of May and June of 1827, his religious feelings gradually deepened; and his private duties became more interesting, until about the middle of July, when he had faith to believe that about the Lord was about to revive his work in the neighborhood, and vicinity in which he lived. He went around and communicated his feelings to his neighbors and his minister. Some believed and others mocked. But in about one fortnight from this time, there were found sixty anxious sinners inquiring the way to Zion, and asking for the prayers of christians. This was followed by an extensive awakening and by numerous conversions.

Soon after this, his mind was exercised on the subject of Baptism. His parents had owned the "half-way covenant," but were not believers at the time of his baptism. The question, which first came up in his mind, related to the efficacy of such a performance of this ordinance. This was followed by another and then another, until his mind was led over the whole ground of controversy, and he at last became convinced that none but believers were proper candidates for Baptism, and that no other mode than that by immersion was a scriptural mode. In a few months he had his companion withdrew from the Pedobaptist church at Muddy Brook, and after their immersion, united with the Baptist church in Webster, Mass.

Our deceased brother, at the time of his Baptism, was 43 years old. Though he had indulged a hope for twelve years, yet from never having used his gifts, they were exceedingly feeble and uncultivated. His heart was overflowing with love for Christ and with anxiety for perishing sinners. He could not hold his peace without incurring guilt and losing his religious enjoyment. He spoke of his love and warned sinners of the fearful hazard they run in rejecting a Savior's love.—Some mocked and others were convicted.—Some of his brethren feared, lest he would do injury to the cause, others prayed for him and bid him "God speed." In the mean time, he moved on in the discharge of what he felt to be his duty; his gifts improved by every effort, until, at the time of his death, but few could be found in any of our churches whose labors in conference and prayer meetings would be more acceptable than his. For the five last years he has sustained a weekly prayer meeting in the village in which he lived, and though he sometimes was the only male present, yet it was never omitted but once or twice during this time, and then to give way to some other meeting in the neighborhood. Several other villages in the vicinity of the one in which he lived felt his influence and shared a part in his faithful, fervent zeal for the welfare of his Master's kingdom.

But he has fallen a prey to disease and death. He died as he lived, calm, peaceful and reposing unlimited confidence in his Savior's love. His death has spread a gloom over the whole church to which he belonged. The universal feeling is that a father has fallen, and that a pillar has been removed from the temple. While he lived he was instrumental in the conversion of scores of souls. Scarcely one has come into the church for years in whose religious experience, "Father Chamberlain" had not some part. And though he has gone, we hope and trust that the seed which he so prayerfully sowed, has not yet all sprung up. We trust that many who are now in a state of impenitence, will yet rise up and bless his memory.

For the Christian Reflector.

Died in South Adams, Mass. 2d inst. of Typhus fever, after an illness of ten days, Miss Harriet Clinton, aged 22 years. Miss C. was a member of the Baptist church in Cooperstown, N. Y. She died in the full assurance of a blessed immortality beyond the grave, and by a consistent Christian walk and constant effort to promote the interests of the Redeemer's kingdom, has exhibited, a heart deeply imbued with a Savior's love. During her last sickness, and to the last moment, her confidence in God was unshaken. She had trusted him in life, and in death his gracious presence brightened the pathway to the tomb. No murmur ever escaped her lips—come life or death, she was willing God's will should be done. She conversed freely of her approaching dissolution, and her prospects of heaven. A few moments before she breathed her last, she took an affectionate leave of her weeping friends, told them not to mourn for her, for she was going home; soon she should be perfectly happy with her Savior; warned those who were without hope to prepare to meet her at the judgment seat of Christ, and left messages to those who were absent.

A friend who stood by her bed, asked her if Christ was still precious. She said in a full voice, "Yes!" Then, folding up her arms, she gently fell asleep in Jesus, without a struggle or a groan. Thus by sovereign grace, was death robbed of its sting, and the grave of its victory.

By her death the church of Christ has lost one of its brightest ornaments, the Sabbath School a faithful teacher, and all who knew her, a sincere and affectionate friend. But we mourn not as those without hope, for our loss is her eternal gain.

South Adams, Oct. 16, 1839.

P. S. The New York Baptist Register is requested to copy the above.

So dreadful were the ravages of the yellow fever, that nearly every store, with the exception of the druggists, was closed at Mobile, about the 15th ult.

Communications.

For the Christian Reflector.

LONDON ECLECTIC REVIEW AND SLAVERY.

The number of the London Eclectic Review for June 1839, contains a critique upon a work entitled, "A voice from America to England," which from internal evidence was written by Mr. Colton. It contains his phrases; his reasoning of good; his hatred of straightforwardness and voluntary religion; his vituperation against all his former ecclesiastical friends, and their active devotedness to promote the gospel; his time-serving adulation of his new associates; and his self-evident contradictions between his convictions of the right, and his pursuit of the wrong. As the work will doubtless be republished here, I am anxious that the Anti-Slavery brethren should not be cajoled by a paltry "second rate book," even upon a noble "first-rate subject."

Dr. Price describes the "dread of religious societies" which "an American gentleman discloses, as the Author denominates himself, as a perfect monomania!—The writer longs for a Union of Church and State—maintains that voluntary religious societies and churches favor infidelity and detract from the influence of the gospel and operate as a check to Christian civilization; form an anomalous spiritual power, formidable and irresponsible; are inadequate to diffuse religion throughout the land—and avows, that the want of a union between Church and State in America has engendered "instability; habits of change; a servile clergy; a tyrannical people; forgetfulness of the poor; multiplication of sects; mendicancy and pious frauds!"

This is so much in the style of that "rigmarole" which the Episcopal Prelate of Vermont, W. Hopkins, has recently been prating in Britain, that we suspect he has had some concern in concocting this deceitful "Voice from America to England," in co-partnership with Mr. Colton.

But "the gravamen of his grief is yet to be unfolded." The main ground of his quarrel with voluntary churches and religious associations, is this—they have produced mischief far more potent; combinations for abolishing slavery throughout the United States!

That is the topic to which I direct your readers—and the ensuing paragraphs contain the last five pages of Dr. Price's survey of the folly which Mr. Colton and Mr. Hopkins have effused by the "Voice," and the Type.

The Author thus writes—"A popular movement has been made under a wide-spread excitement to abolish American Slavery; and an organized power has arisen under the name of the American Anti-Slavery Society, which has taken this business in hand, with an apparatus and force of no mean consideration." Page 119. "Their success will involve the stability, not to say the existence of the American government. Both those powers cannot occupy the same field as victors. The American abolitionists must trample on the constitution, and wade through the carnage of a civil war, before they can triumph. If it were a mere conflict of opinion, that were a different thing; but it is a body politic against a body politic—a Faction against the organization of a state machinery against the state! All true therefore is necessarily suspended, till the strife shall be brought to a close, by the suppression of one of the hostile parties. Henceforth nothing can be done for the melioration of the condition of the slaves, till this warfare is ended. The South has been compelled in self-defence, to rivet the chains of slavery afresh, and to hold on to their political rights with a stronger hand. The day can hardly be remote, when they might be obliged to avail themselves of their claim on the general government for protection and redress. The cause of these disturbances of the public peace must be inquired into, and the character of the aggressors scrutinized—and when it shall be found, that it is an unconstitutional, illegal organization—as doubtless it is—that it is organized sedition in the republic—then a collision between it and the government cannot be long delayed."—Page 126, 127.

In reply to those "evil surmisings," and that "vain jangling" Dr. Price thus castigates "An American Gentleman." "That is nothing else than 'all the disgusting cant,' which disgraced our own West Indian controversy, as to the rights of masters and owners in human flesh and blood—as to the stoppage of the melioration in the condition of the descendants of Africa—as to its main features of resemblance to the patriarchal system of ancient days"—as to the amiability and humanity of planters, the ardent life of their bondsmen, and the sedition of those who are disposed to assert the real rights of mankind on their behalf. Now, bearing in mind the "Voice of an American Gentleman" already quoted, that thrones above look down on thrones below—that the Christian, though bound to respect human government, "owes a higher allegiance to heaven"—that while "human authority cannot interfere with conscience," as it nevertheless does upon all compulsory systems, still less can it affect "the value of those claims which ought to secure for every man the control of his own destiny"—we say, bearing all those things in mind, our indignation is extreme to be told that "it is better to be a slave in America than a fellow-man in Africa"—that the paupers of Europe are worse off in this world, than scourged and over-worked and captive Negroes—and that the Abolitionists are madmen, fanatics, insurrectionists, hypocrites and slanderers!—We ask that "American Gentleman," upon his conscience, whether that worse than Egyptian bondage which he has endeavored to gloss over, is or is not agreeable to the word of God?—and then, to condemn him out of his own mouth, we further ask, "whether it be right to hearken unto him rather than unto God?"

His countrymen retain in slavery at the present hour nearly three millions of their fellow-creatures, whose rights are as inherent as

his own—having emanated from the same Almighty hand—being written in letters of light and love upon the whole frame-work of nature—shining as they do from one end to the other of the volume of revelation—and being secured to the Africans as ours are to ourselves, by the same original, primitive, and indisputable grant from heaven, which forms the Magna Charta of the globe! The sum total of all evidence on the subject is this, that "in the beginning God created man in his own image male and female created he them"—free agents in thought, in word, in deed; and while the patriarchal and Levitical dispensations, which seemed to connive at a species of mitigated thralldom are passed away and gone, we are ready to appeal to the gospel, a nobler promulgation than the American Declaration of Independence, with which however the Anti-Abolitionists are grossly inconsistent; we aver, that Christianity came down from heaven, to give "liberty to the captive," and the "opening of the prison to them who are bound"—to wipe away tears from off all faces—to break in pieces the manacles of tyranny and despotism—to set up the kingdom of the Redeemer as one of holy freedom—and to extend to the whole human family, without distinction of clime or color, that union of harmonious love, which will ultimately connect the most distant regions, from Nova Zembla and Labrador down to New Zealand, with the throne of their Creator and Savior! What sight can be more lamentable than to behold American Christians, taking up opposition in the very teeth of justice and religion? That "American Gentleman" calumniate those who are lifting up voices far more potent than his, against an ENORMOUS NATIONAL ABOMINATION! He invokes jurisprudence to his assistance: but even upon that ground, lower as it is than the platform of Christianity, the case may be argued out against him.

"What is the origin of slavery? Justinian says, Institutes, Book 1: 3, 4. "Slaves are either made or born such. They are made so by the law of nations or civil statute. They are born so from our bond-women." Three origins are here recognized of slavery; the law of nations; civil law; and descent from servile parents—the last of which depends upon the legality of the other two. But were the Slaves in America prisoners taken alive in an invasive war undertaken on their part, whereby some have supposed, that they might become lawful captives—the loss of liberty being a merciful substitute for the loss of life? Or are they held in bondage by the civil law, involving the principles of a bargain, wherein they or their ancestors sold themselves into slavery for a valuable consideration?" The Virginia Bill of Rights affirms, that "all men have certain inherent rights; the enjoyment of life and liberty, with the means of acquiring and possessing property, and pursuing and obtaining happiness and safety; of which they cannot be deprived or divested themselves or their posterity." "To what other title can the present slave-holders trace up their horrible property than to the slave-trade, which is PIRACY? Are American state-governments, through their peculiar position with regard to their Federal Republic, to over-ride the laws of God and the rights of man, in a country calling itself the freest in the world—and yet those who form and support societies for annihilating the MAMMOTH MONSTER are to be branded with opprobrious epithets; or to be sneered down, were that possible, as favorers of outrage and sedition?"

"With regard to this hideous question, however humiliating, the United States are in the same category with the Brazilian empire!—When we remember that Cuba is not far distant, and that the vast contiguous continent of South America from the Marañon to the La Plata, is still darkened with an enslaved population more numerous than the enfranchised—the entire regions of Slavery will then stand out as a full quarter of the inhabited portion of the earth, and more than equal to the old Roman world at its widest extent. In those immense countries, New Orleans and Rio Janeiro glitter as the gay capitals where thralldom reigns and revels, like the Sodom and Gomorrah of our age, amid six millions of bondmen!—For those unhappy beings, the milk of human kindness flows not! In the fatness of the olive—in the sweetness of the cane—in the luxuriance of the rice-grounds and corn-fields—in the citron, the orange, the mango, the guava, the tamarind, the grape, the fig, the pineapple, and the pomegranate; although all cultivated by their care; yet in neither of them have they any rightful or indefeasible portion—and while the hand of Providence around them is literally bursting with abundance; their lot is labour alone—not the wholesome appointment of God, but the results of the lash and the drivers. Their bondage seems set in irremediable darkness, or if enlightened at all, it is only with the phosphoric glare of its own teeming and terrible putrescence! Such is the system against which the American Abolitionists have declared a constitutional and an unending war. They conceive that there is a higher Court of Appeal than any state jurisdictions or supreme judiciaries—nor will they be charmed away from their holy and patriotic purpose by the following representation.

(to be concluded next week.)

For the Christian Reflector.

You will please notice the following: On the 8th Oct. 1839, in accordance with a request of the 1st Baptist Church in Girard, an ecclesiastical council convened, and after mature deliberation, proceeded to set apart Br. Roswell Cheney to the work of the gospel ministry.—Bro. J. L. Richmond preached the sermon from Matt. xi: 29. Brother E. Richmond made the consecrating prayer and laid on hands with brethren A. Jacobs, J. L. Richmond, E. M. Miles and A. W. Baker; Br. A. Jacobs gave the charge.—Br. E. M. Miles gave the right hand of fellowship. Br. A. W. Baker gave the charge to the church and congregation. Concluding

prayer was offered by Br. Miles. Hymn was read and benediction pronounced by the candidate. The services were solemn and pleasant.

By order of the Council.
ELD. E. RICHMOND, Mod.
ELD. A. W. BAKER, Clerk.

For the Christian Reflector.

Palmer, (Three Rivers), Oct. 14th, 1839.
Dear Brother Grosvenor,—I wish, through the medium of your paper, to inform the friends of Zion what a merciful God hath wrought for the people of this place. I commenced my labors with this church the first Sabbath in May last; after which time I discovered nothing special, except that the congregation became increasingly large and attentive, until about the middle of August, when the Lord commenced a glorious outpouring of his Spirit. A young lady came to my house on Tuesday morning in tears, saying, she was sick of sin and wanted to find the Savior. I conversed and prayed with her, and the next day she was rejoicing in hope. On the next Thursday evening, I went to our stated prayer meeting, which had been rather thinly attended. Several young people came in, and when requested, three young ladies arose for prayers. These in the course of a few days, found the Savior precious to their souls. On Friday and Saturday evenings next following, the young people voluntarily came to my house for prayers and religious conversation; and we had an interesting solemn season, sinners anxiously "crying what shall we do to be saved?" On Sunday morning, after the usual services of the day, the young people met at a neighboring house and sent for me. Nearly all in the room bowed down upon their knees in time of prayers and their "grief was great." At the close of this interview, I invited them to meet at my house the next evening. They came and filled the largest room, with some in other rooms.—Eight or ten young converts talked and prayed, and the work went on. The next evening, they filled my house to overflowing and also surrounded it. A more visible display of divine power I never witnessed. Only two or three of the brethren came to my help, but the Lord came and made the place pleasant and awful on account of his presence. I found it necessary to remove our meetings to the meeting-house; and, as the next evening was the stated prayer meeting of our Methodist brethren, I advised all to attend that meeting.—The consequence was, their house was filled to overflowing. The next evening was our stated meeting which was well attended. After this, our meetings were so multiplied that either the Baptists or Methodists, held a meeting every night. I attended them all for about five or six weeks; and, generally, after the meeting at the meeting-house, closed, the anxious would gather into my house and spend the time till twelve or one o'clock. At length my lungs failed me; since which time I have not been able to preach. I have taken unwearied pains to get ministerial help, and have succeeded so as to keep up our Sabbath meetings. My health is now improving. The work has resulted in the hopeful conversion of about forty souls, twenty five I had the privilege of burying with Christ in baptism. I expect to baptize more soon. Seven have been baptized by the Methodists. Backsliders have been reclaimed and saints made to rejoice. The work is still going on. Among the number whom I have baptized, two were my own children. Two others of my children have been as I hope reclaimed from backsliding. "Bless the Lord, O my soul! and all that is within me bless and praise his holy name, for his goodness and for his wonderful works to the children of men." Brethren, pray for us, that our faith fail not. Through the multitude of cares and ill health, I have too long neglected writing to you. Pardon this my neglect. The Vermont Telegraph will please copy the above.

Yours in the bonds of Christian love,
PROSPER POWELL.
REV. C. P. GROSVENOR.

Br. W. W. Buck, writes us from Thompson, Conn. and says:—
The Lord has laid his hand heavily upon this Church in that he has stricken down one of its most important, useful and active members, NATHAN A. CHAMBERLAIN, who died of a Typhus Fever, Oct. 9th, aged 55.

It is our joy to state that he has left behind, for the consolation of his friends and the Church of God, the best of evidence of his fitness for the important event.

Still Another Awful Fire at Mobile.—Yesterday we gave intimation of a terrible fire at Mobile, which occurred on the 7th instant. In this day's paper we are called upon to record yet another terrible conflagration which occurred on the night of the 5th. The only facts received, beside those contained in the letters below, is that the books and papers of the Planters' Bank were saved.

Affliction upon affliction crowds upon this doomed city. When I wrote you yesterday, I intended to have given you to-day a more detailed account of the fire of the 7th, (Monday night,) which we thought the most dreadful affliction; but a new horror has cast that, for the present, into temporary oblivion. Last night the Mansion House was fired in an unoccupied room on the third story, in a remote part of the building; and in such a way as to give it a full sweep along the whole building. It succeeded, and the consequences are awful. While I write, (at 8 A. M.) the Mansion House is literally destroyed—the unfinished Government-street House is a heap of ruins—the Merchants' and Planters' Bank, (a fine structure, which cost \$250,000,) is nearly down—one of the market houses is burned, and the whole range of buildings opposite, from Court to Government street, is wholly destroyed. Loss incalculable, and the certainty that it is the work of villains deepens the horror of the scene.

Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, OCTOBER 23, 1839.

MASS. BAPTIST A. S. CONVENTION.
The "CALL" for the Convention to be held in Worcester on the 7th proximo is now presented to the Baptists of Massachusetts, signed by more than fifty brethren. This call originated in a meeting of the Board of the Reflector, and, so far as we have learned, has met the approbation of Baptist Abolitionists throughout the Commonwealth. It would have been more gratifying to us, if a Circular had been sent out for the purpose of receiving the signatures of all favorably disposed towards the object, before its publication; but the expense of such a measure would not have been small. This has been avoided by the course which has been adopted. The subject is before the public, and we have reason to anticipate a full Convention. The great object of the Convention, as we understand it, is to devise and put into operation suitable means to purify the Baptist Denomination from the sin of slavery; and we are of opinion that, while individuals will remain at liberty to connect themselves with any mixed Anti-slavery Society, they may exert a more direct and effective influence on slavery through the Denomination to which they belong.

We, therefore, hope to see at the Convention brethren from every section of the State, prepared to act in the fear of God for the rescue of their brethren in bondage, as becometh saints.

DUBLIN, N. H. ASSOCIATION.—This body held their 13th Anniversary on the 4th ult. with the Church in Sullivan. David Gage, Moderator, Caleb Sawyer and Wales Kimball, Clerks. Number of Churches, 15. Ordained Ministers, 12. Licentiates, 3. Additions by baptism, 119—by letter, 93. Dismissions, 54—Deaths, &c., 21—Total, 938. This body evince a healthy love of religious feeling, and an onward course in good works. Resolutions on the several benevolent objects were passed.—Emancipation not forgotten.—The resolution on slavery implies a heavy censure of somebody. Either slavery is a great sin—or else the Dublin Association greatly er respecting it. Br. Z. Jones presented the following Preamble and Resolution, which was adopted. Believing that God has 'made of one blood all nations of men to dwell on all the face of the earth; that to hold a portion of the human family as property, is a gross outrage upon humanity and a sin of the deepest guilt against Heaven.' Therefore, Resolved, as the sense of this meeting, that the whole system of American Slavery deserves the united condemnation of the whole Christian world, as one of the most complicated villainies, and one of the deepest laid plots, to rob God of his glory and destroy souls, that ever blackened the page of history, or disgraced human nature.

"Pudens and Claudia."—In copying from the extract we recently made from the "History of the Welsh Baptists," the New York "Dispatch" has seen meet to change the orthography of a name from "Pudens" to "Prudence." Will the Editor please set the matter right?

CALL

For a Baptist Anti-Slavery Convention in Massachusetts.

The undersigned respectfully invite their Brethren throughout this Commonwealth, both ministers and Laymen, who take a deep and solemn interest in the cause of the down-trodden slaves of our country and desire their immediate emancipation, as also the purification of the Baptist Denomination from the reproach of cherishing in its bosom the sin of slavery, to meet in Worcester on the first Thursday of Nov. next, being the 7th day of the month, at 10 o'clock A. M.; for the purpose of deliberating upon this subject and taking such action in relation to it as the Convention shall judge to be in accordance with Christianity.

Such Churches as are disposed to send delegates to the Convention are desired to do so; but it is hoped that no friend of the slave will wait for such appointment as the condition of his attendance. A suitable house for holding the Convention will be provided, and due notice thereof given.

Sept. 10, 1839.
Joshua T. Everett, Princeton.
Benjamin Wiser, Auburn.
E. B. Newton, W. Boylston.
Windsor Morse, do.
Thomas White, Jr., do.
David Hall, Oxford.
H. N. Loring, Plymouth.
John Alden, Jr., Shelburne Falls.
Aaron Burbank, Barnardston.
B. F. Remington, N. Leverett.
Asaph Merriam, Athol.
Erasmo Andrews, N. Sunderland.
Lorenzo Rice, do.
William Leach, Wendell.
George Daland, New Salem.
Isaac Woodbury, N. Leverett.
Samuel Puffer, N. Sunderland.
Ebenezer Macomber, New Salem.
Azariah Sawyer, Wendell.
Nelson B. Jones, Hardwick.
Prosper Powell, Three Rivers.
James Tomson, do.
Leonard Barrett, do.
Chester Tilden, Belchertown.
Simon G. Shipley, Boston.
Thos H. Rice, Worcester.
Jeremiah Bond, do.
M. Wms. Maynard, Leicester.
Winthrop Morse, Brookfield.
Charles Hersey, Worcester.
John Greene, Leicester.
Cyrus P. Grosvenor, Worcester.
Moses Harrington, Leominster.
Abel Brown, Jr., Holden.
John Allen, Seekonk.
Abiel Fisher, Swanzy.
Nathaniel Colver, Boston.
Mason Ball, Princeton.
N. W. Smith, Fitchburg.
Leonard Tracy, West Boylston.
George Waters, Sterling.
Samuel Everett, Athol.
E. M. Hosmer, W. Boylston.
Jason Abbott, Boylston.
James Davenport, do.
Jacob Goddard, Bolton.
Enoch Hall, do.
Silas Ripley, Foxboro'.
Martin Torrey, do.

Moses A. Brown, Sterling.
T. E. Valentine, Northborough.
Lewis Allen, do.

NOTICE.

There will be a Convention of delegates from the Sturbridge and south part of Worcester associations at Leicester, on Wednesday the 13th day of Nov. next at 10 o'clock A. M. to take into consideration the utility of altering the boundaries of said bodies.

GEORGE MITCHELL, Ass't. Clerk.
Wales, Oct. 15th, 1839.

PHYSIOLOGICAL MEETING.

The next meeting of the Worcester Physiological Society will be held at the hall in Paul's buildings over Boyden and Fenn's Store, on SIXTH DAY (Friday) EVENING NEXT, at 7 o'clock. Ladies and gentlemen interested are respectfully invited to attend.

Jos. S. WALL, Secretary,
Worcester 10th mo. 23, 1839.

BRIGHTON MARKET.—Oct. 14, 1839.

[Reported for the Daily Advertiser and Pat.]

The storm has prevented us from making up our report as usual—a large quantity of Stock of every description remains unsold, much of which will probably be disposed of tomorrow. About 800 Beef Cattle. 1500 Stores, 3500 Sheep, and 1200 Swine were at market. Prices—Beef Cattle—Former prices were not sustained on the second and third quality. We quote first quality at 7 25 a 7 75; second quality 6 25 a 6 75; third quality 5 25 a 5 75.

Stores—Sales were made at prices very unequal and lower than last week. We quote yearlings \$11 a 15; two year old \$17 a 27.

Cows and Calves—Sales \$25, 32, 45, and 65.

Sheep—The price of pelts has since last week very materially declined and the few lots sold were at reduced prices, lots were sold at 1 62, 1 92, 2 25, 2 50, and 3 3.

Swine—A very few sales only were effected, a few lots to peddle were sold a 4-12 for Sows and 5-18 for Barrows. At retail 5-12 a 6 for Sows and 6-12 a 7 for Barrows. A few Berkshire Shires warranted full blooded, will be at market next week. The pedigrees can be furnished if required.

BOSTON MARKET.—Oct. 15.

There has been but little business doing since our weekly report.

FLOUR—The stocks continue very light, with an active demand; sales of Genesee and Ohio 6 87 a 8 7; Howard-street 6 75 a 6 87; and Alexandria 6 75, cash.

GRAIN—The market is without any supplies of Corn, which stands nominally higher. Sales of Southern Oats, 46c.

Married:

In Boston, Oct. 14, by the Rev. Mr. Adams, Mr. Amasa How, of Worcester, to Miss Lucy A. Hall, of Roxbury. Mr. Jeremiah Shaw to Miss Harriet Cook.

Yesterday morning, Mr. Albert Perry, of Framingham, to Miss Jane S. Hart, of Boston. In Roxbury, Mr. Moses Withington, to Miss Jane Clapp.

Died:

In Worcester, Oct. 14, Mr. William Underwood, 37; Mr. Caleb Williams, 36; 20, Mr. John G. Brooks, 21; 17, at the Hospital, Mr. John G. Pierce, 40; 20, Miss Emily Lebourveau, of Swanzy, N. H., aged 21.

In South Boston, Oct. 7th, Emily Elizabeth Shedd, only child of Mr. Ebenezer J. Mathews, 7 months.

In Nantucket, Capt. James Swain, a revolutionary pensioner, 80; Daniel Coffin, Esq. 86.

Centenary of Methodism.

AGREABLY to a vote of the Official Members of the M. E. Church in Worcester, Friday next, the 25th inst., (observed throughout the world as the Centenary of Wesleyan Methodism,) will be improved by the Methodist Church in this town as follows: Prayer meeting in the Vestry at day-light. Prayer meeting in the Meeting-house at half past 9 o'clock A. M.—Sermon by the Pastor at 11 o'clock A. M.—Church Love feast at 7 o'clock in the evening. Christian brethren and friends of other denominations are affectionately invited to attend the public exercise.

By order of the Board,
JONA. L. ESTEY, Secretary.

For Sale.

A LARGE and handsome brick Dwelling-house of modern construction, containing fifteen rooms, nine of which are furnished with chimneys, a good wood-house, and barn, and a lawyer's office, with between seven and eight acres of handsome and excellent land, situated in Rutland, on the north side of the Common, twelve miles from Worcester, will be sold by the Subscriber on very reasonable terms. Possession given on the first day of April next. The house has two front and two side doors, and is convenient for two families.

CYRUS P. GROSVENOR.
Worcester, Oct. 23, 1839.

Rubbers! Rubbers! Rubbers!

500 Pr. Ladies' Plain Rubbers, \$1 00
400 Pr. Gents. do. good, 1 12
Together with Ladies' Fig'd & Fur lined Rubbers at the lowest cash prices. For sale by
J. F. EDWARDS,
3d door north of Central Hotel.
Oct. 23. 3w42

Cheap Shoes! Cheap Shoes!!

500 Pr. Ladies' Mor. Slippers, 42 cts.
200 Pr. do. Cloth do. 42
Misses do do 36
Children's Morocco Shoes 25
do. Cloth do 12
Infant Red Boots 10

Just received and for sale by
J. F. EDWARDS,
3d door north of Central Hotel.
Oct. 23. 3w42

DRY GOODS

at Reduced Prices.

There is no mistake.

The Subscriber is this week receiving from

Auctions and other sources,

28 Packages of the Cheapest Goods that

were ever offered in Worcester, among

which may be found

Good heavy English Merinos

do do French do 25 to 50 cts pr yd.

Plain and Fig'd Alpines, 65 to 1,50 do

Cambletons, 50 to 75 do

Plain and Fig'd Silks, 30 to 92 do

Mousselin de Laines, 20 to 50 do

Bro. Sheetings & Shirtings, 5 to 12 do

Bleached do do 6 to 17 do

Prints, 6 to 37 do

Plaid Shawls, largest size & dark colors, 1 75

Alpaca Cloths—Saxony Cloths—Poplin's—

Persian Camblets & Victoria Crape very cheap.

Together with a very large assortment of all

other kinds of Dry Goods, which will be sold

equally cheap. Purchasers are particularly

invited to call before purchasing elsewhere.

ORRIN RAWSON.
Worcester, Oct. 23, 1839. 6w42

WESTERN RAILROAD.

Winter Arrangement.

ON and after Monday, 21st October, the

passenger cars will leave Worcester at

10 o'clock A. M. daily, Sundays excepted, for

Springfield.

The cars will leave Springfield daily, Sun-

days excepted, at 11 1-2 A. M. for Worcester.

By the above arrangement, passengers leav-

ing Boston at 7 A. M., reach Springfield at 1

P. M.

Passengers leaving Springfield at 11 1-2

A. M., will arrive in Boston by 3 o'clock train

from Worcester, say 5 1-4 P. M.

The Corporation will be prepared to

transport merchandise over their road after the

23d inst.

GEORGE W. WHISTLER, Engineer.

Springfield, Oct. 14, 1839.

IMPORTANT WORK.

THE Subscribers have in preparation, and

will publish in January next, in one large

octavo volume,

A HISTORY OF AMERICAN MISSIONS

TO THE HEATHEN.

From their commencement to THE PRESENT TIME.

It will contain,

1. History of the American Board of Commis-

sioners for foreign Missions, by Rev. JOSEPH

TRACY, late editor of the New York Obser-

ver.

2. History of the Baptist Board of Foreign

Missions, prepared under the supervision

of Rev. SALOMON PACK, Foreign Secretary

of the Board.

3. History of the Missions of the Methodist

Episcopal Church, by Rev. ENOCH MUDGE,

of New Bedford.

4. History of the Foreign Mission Society of

the Protestant Episcopal Church, by Rev.

JOHN A. VAUGHAN, Cor. Secretary, New

York.

5. History of the Board of Foreign Missions of

the Presbyterian Church, by Rev. JOSEPH

TRACY.

6. History of the Free Will Baptist Mission to

the Orissa Country, by Elder ENOCH MACK,

of Exeter, N. H. Sec'y of the F. W. B. For-

eign Mission Board.

The introductory chapter will contain notices

of the Missionary labors of the Pilgrim Fa-

thers, of Eliot, Brainerd, the Mayhews, and

other worthies who lived and labored in this

country previous to the formation of Foreign

Mission Societies among us.

The work has been prepared with great care,

by individuals of the several denominations,

whose missions are described, who, having the

full confidence of the respective Boards, have

had access to many original documents, and

been furnished with other and ample facilities

for doing their work well, and it is believed the

names of the writers will be a sufficient guar-

anty for the faithful performance of their part

of the work.

It will be illustrated by correct Maps of most

of the stations, and numerous engravings on

wood. The price will not exceed \$3 per copy,

as it is the wish and design of the publishers

to place it within the reach of every friend

of Missions, as well as to furnish a book that

every one will consider an invaluable addition to

their stock of every day reading.

SPOONER & HOWLAND.

Worcester, Mass. Sept. 1839.

Anti-Slavery Almanack for 1840.

POETRY.

For the Christian Reflector.
The following lines were written by Mrs. M. A. W. on the death of Miss M. W. who died in West Millbury, Oct. 10th aged 14 years, after an illness of five days.

MARIA'S GONE.
The lovely girl has passed away.
How short a time she seemed to stay;
And lonely friends now sigh, and mourn,
Saying, alas! Maria's gone.
That lovely face, so late in bloom,
Has passed away and pale become;
Maria's gone! she is not here,
She sleeps in the cold grave so drear.
Memorials left in silence tell,
That she has left this world farewell:
We hope she rests in heaven above,
To chant and sing a Savior's love.
Yes, she is gone—forever gone,
Nor can she e'er to us return;—
Tis thus we all must soon decay,
We are but creatures of a day.
Maria's gone! but we are here;—
Let us prepare in heaven to appear,
That, when our bodies sink to rest,
Our spirits may with Christ be blest.

From the Genius of Universal Emancipation.

THE FREED SLAVES.

Several years since, three vessels freighted with slaves, from the United States, were wrecked on the Bahama Islands. By the laws of the realm, every man that sets his foot on British territory is free; and thus, by the interposition of Providence, these cargoes of slaves were liberated, the chains of their bondage broken, and they at once constituted free-men. On account of applications from the pretended owner, Congress instructed the executive of our Republic, government to call on Great Britain for a remuneration for their loss of property in these human beings, and a regulation was accordingly made.

The darkness veiled the sea—the raging blast
In tempests howled with ocean's deafening roar;
And from the clouds the lightning's flames
Were cast,

As pealed the thunders round Bermuda's shore;
While in the surge, and freighted down with slaves,
The guilty ship was struggling with the waves,

And on its deck, and in its prisoned cell,
Were human beings, helpless with their chains;
There lay proud man, as 'neath some mystic spell,

While madly rushed the hot blood through his veins—
And there the woman weak, and quiet child,
Were fattered like the madman fierce and wild.

And these were beings born on Freedom's soil,
To bondage doomed by skin of sable hue;
Their cheerless fate to wear the chain of toil,
While robbed of rights to all from Nature due;

And this their lot—from home and kindred torn;
For gold to stranger lands with anguish borne!

And these were proud Virginia's sable sons,
And nurtured in the land of Freedom's pride!
Some where the fair Potomac quiet runs,
And some in cool retreat on mountain's side;

Who now beneath a southern sun must toil!
Are doomed with blood and tears to dress the soil!

But will the hand of mercy quiet sleep?
Will not the wail of children break its rest?
Nor curse of injured man who cannot weep?
Nor stifled sigh that heaves the woman's breast?

Is not the fire of vengeance now awake,
Whose warning voice the boundless main doth shake?

But feeble woman's prayer will yet prevail!
The tempest gathers blackness o'er the sky!
The bondman's foes in guilty terror quail,
When vengeance in his thunder speaks on high!

The troubled waves in rising anger move,
And madly sweep the chattering winds above!

And justice to the elements has given
The work of heavenly mercy to fulfill—
This high commission, for the winds of heaven,
And ocean's waves, to execute his will!

The slave now wrested from the tyrant's hands!
On Freedom's ground emancipated stands!

And now is heard the voice of thankful praise,
From him who uttered curses on his foe;
And joyful tears, the grateful heart repays,
Burst forth from him so stern in deepest woe;

And woman's heart, which dark despair withstood,
In secret treasures up its joyful flood!

La Salle County, Aug. 26 1839.

INSCRIPTION UNDER THE PICTURE OF AN AGED NEGRO WOMAN.

By James Montgomery.

Art thou a woman? So am I; and all
That woman can be, I have been, or am!
A daughter, sister, cousin, mother, widow,
Which'er of these thou art, oh, be the friend

Of one who is what thou canst never be,
Look on thy friends, thy kindred, home, and country;

Then fall upon thy knees, and cry, "Thank God,
An English woman cannot be a slave!"

Art thou a Man? Oh! I have known, have loved,
And lost, all to woman man can be—
A Father, Brother, Husband, Son, who should
My bliss in freedom, and my woe in bondage;

A childless widow now, a friendless slave!
What shall I ask of thee, since I have naught
To lose but life's sad burden; naught to gain
But Heaven's repose? These are beyond thy power,

Me thou canst neither wrong, nor help—
What then?

Go to the bosom of thy family—
Gather thy little children round thy knee—
Gaze on their innocence—their clear full eyes

All fixed on thine; and in their Mother mark

The loveliest look that woman's face can wear,
Her look of love; beholding them and thee—
Then, at the altar of your household joys,
Vow one by one, vow altogether; vow

With heart and voice, eternal enmity
Against oppression by your brethren's hands;
'Till man nor woman, under freedom's laws,
Nor son, nor daughter, born within her empire,

Shall or buy, or sell, or hold, or be a Slave.

Please give the above a place in your Reflector, and also send them to the Editor of the Cradle of Liberty, and you will much oblige your friend,

Rev. C. P. GROSVENOR.

FOREIGN.

By the Steamship Liverpool, lately arrived at New York, we have been favored with London and Birmingham papers to Sept. 19;

and it will give us pleasure to present the readers of the Reflector some important articles which we shall copy from them.

The letter from Jamaica to Joseph Sturge, and his remarks on TEXAS will be read with interest by the friends of the Slave.

The letter, taken from "the Midland Counties Herald, Birmingham, Sept. 19, 1839," though of more recent date, we place 1st in order.

TEXAS.

TO THE FRIENDS OF THE ABOLITION OF THE SLAVE TRADE AND SLAVERY.

Two letters have appeared, in various London and provincial papers, on the subject of Texas; and though I was not cognizant of either until I saw them in print, and do not know why the parties thought fit, in publishing their views, to address so humble an individual as myself; yet I am fully sensible of the momentous importance of the question, to the abolition of the slave trade and slavery.

The first of these letters is written by O'Connell, who, it is needless for me to say, has been a consistent advocate of the freedom of the negro from the time he first took his seat in Parliament. Without giving an opinion on the details of the plan he proposes, I consider that both it, and the two motions of which he has given notice for next session, are worthy of his principles, as an enemy to slavery. Whether the language he employs is too strong, I leave those to judge who have read a work, entitled—"American Slavery as it is, or the testimony of a thousand witnesses," recently published.

With the author of the second letter, signed Wm. Kennedy, which controverts the statements and opinions of Daniel O'Connell, I am unacquainted; and having neither the leisure or ability to enter into the whole question of the Texas, which I trust will shortly be laid before the public by parties thoroughly conversant with it, I will only advert to one or two points in this letter.

When asserting that the slave trade is made piracy by the Texian constitution, he also says—"Population being essential to the very existence of the state, American planters were received on the only terms that could induce them to transfer their capital to the soil."

The English reader will perhaps hardly believe that these "only terms" are, that while the slave trade, by sea, is made piracy, the American slave traders, by land, should not only have a monopoly of this accursed traffic, without any limit or check from their slave-breeding states, but that it should be a part of the Texian constitution that the subject of the abolition of slavery should not even be entertained without five years' notice: a time which, it is well known, on the calculation of Southern planters themselves, is about sufficient to work a race of negroes to death.

The writer of this letter professes great abhorrence of the character of General Santa Anna, but his real crime in the eyes of the American slave-owner is enforcing the abolition of slavery throughout the Mexican Republic, when they were looking to seize Texas as a market for their slaves.

This object was publicly avowed by them ten years ago. In the debates in the Virginia Convention, in 1829, Judge Upsher said, "If it should be our lot, as I trust it will be, to acquire the country of Texas, their price (the slaves) will rise again." [Debate, page 77.] At the same Convention, and in the same year, 1829, (page 89,) the Hon. Philip Doddridge stated, that "the acquisition of Texas, will greatly enhance the property in question," (i. e. Virginian slaves.)

We are told by the advocate of the Texian scheme, as a caution, not to interfere; that the cause of emancipation has retrograded in the United States, "owing to the intemperate zeal of the Northern abolitionists." I need not remind the friends of emancipation in England, that this was ever the favorite assertion of the slave holders and their advocates, during the struggle for freedom in the British West India Colonies; nor yet record the opinion of American gentlemen, most accurately informed on the subject, that the bold and strenuous efforts of the Northern abolitionists, in denouncing this plague-spot of their social and political system, have, within the last four years, done more towards effecting its extinction than the exertions of the previous half century.

The slave owners of the South know this full well. There is reason to hope that, even amongst the trifling population of which the Texas is as yet composed, there are many honest friends of liberty, who will assist in destroying this iniquity in the bud. I have a letter by the last steam-packet from New York, written by a gentleman intimately acquainted with that territory, in which he says—

"The population consists of 80 to 100,000, from all parts of the world, though a preponderance is from the Southern States. There are, perhaps, 30,000 slaves. The legislation and laws favour slavery, though they prohibit the introduction of slaves from any country but the United States."

"Some good men, whose interest on the subject is confined to their own country, think that it will drain off the slave population of the United States, if the system is continued there; but this is a short-sighted view of the subject; it will barely furnish a market for the surplus, and no more drain the United States than Louisiana does Virginia."

On the contrary, the immense region of cotton land in Texas opened to this kind of cultivation, will foster and sustain the system of slavery to an extent which can hardly be conceived. Just so fast as the increasing population and the greedy rapacity of the Anglo-Saxon race requires a greater extension of territory, they will not fail to find some reason for wresting it from the indolent and powerless Mexicans, and as far as human foresight can penetrate, there is nothing to prevent the renewal of this accursed system to the Straits of Darien, by a professedly christian people, when it has once been abolished by a semi-barbarous race.

"There is a general impression in the north, that Texas is a fertile and delightful country, and it is slavery alone that prevents an immense emigration from this section to that country. Means might also be taken to turn that current of European emigration which is now sitting to the North-Western States, to Texas. A strong party in Texas is in favor of freedom, who have now nothing to concentrate them, and no opportunity of getting their sentiments before the public."

"It must always be remembered, that the present population of Texas is a mere handful, equal, perhaps, to one of the wards of some of our large cities. Nor need the British Government entertain any fears of embroiling itself with the United States by such a proceeding—i. e. the promotion of the abolition of slavery; on the contrary it would meet with the hearty concurrence of a large majority here."

Such, then, being the fearful plan for erecting the New State of Texas, by giving new life and energy to a system of crime and injustice, which in many of the neighboring States is sinking under its inherent rottenness, it becomes the duty of every real abolitionist, whether in England or America, to warn his countrymen against being decoyed within the sphere of its contaminating influence. If, indeed, the strange assertion, that "the settlers of Texas are under the influence of English common law," were one of substantial truth, then would that country be a sanctuary of freedom for the bleeding victims of the American slave trade, and to every one who reached her soil, become the "home of the free;" and the enemies of the system would be justified in using every legitimate exertion in promoting the establishment of such a glorious republic and the recognition of its independence. But instead of this, the country is designed to be the "home of the slave," and to be peopled by a traffic more hideous than the African slave trade itself.

I am, very respectfully,
JOSEPH STURGE.

Birmingham, 9 mo., 18th, 1839.

WEST INDIAN NEGROES.

EXTRACT OF A LETTER FROM A GENTLEMAN IN JAMAICA TO JOSEPH STURGE, DATED AUG. 2, 1839.

Dear Sir,—The Custom house returns up to the 1st of September will, I have every assurance, furnish the most satisfactory proof of the results of the labor of the first year of freedom. I say up to the 1st of September this year (though it was usual to have the accounts up to the 31st of July formerly), in consequence of crops having commenced three weeks later than ordinary. By the tale, which is the mode of computation still persisted in by the planters, the apparent result will be delusive, as the size of the hogheads have been much enlarged, so as to hold from 20 to 23 cwt. not, a practice now very generally adopted. The custom of slavery was to make the hoghead capable of containing 15 to 17 cwt., which received the confirmation of law, an island statute declaring that in all cases of dispute 15 cwt. should be considered the legal weight of a hoghead of sugar. The discrepancy between the present and the former weights of a hoghead of sugar accounts in some degree for the great difference in the returns of many estates, when reference is made only to the number of hogheads manufactured, and not to the weight. The de-

luciveness of such an estimate is shown very satisfactorily in the tables published in the *Emancipator*, which exhibit the crops of 1838, as highly productive, which the contrary was attempted to be shown by an appeal to numbers only.

I am surprised at the great extent of ignorance which pervades the public mind at home in respect to the present social and political condition of the colony, at least much ignorance is exhibited, in the debates in the House of Commons on the Jamaica Bill, even by men who have studied the subject so attentively as Dr. Lushington. He and the majority of other debaters have insisted upon parliamentary interference from the urgent importance of speedily enacting a vagrant law, a police law, and one to prevent squatting on lands in the interior.

The fact is there is scarcely an individual in the island who could be brought to come within the meaning of the legal term *vagrant*: there is more labor than workmen, and as you well know subsistence may be so easily obtained that, independent of a man capable of working supporting himself, the agricultural labourers absolutely support their sick and disabled, so that in the absence of poor laws, the incumbrances of the rural parishes have scarcely been increased by the change of system. In the towns there have been additional appeals to the public for support, but those have been made by the incurably diseased and disabled, and not to so great an extent as might have been expected and was anticipated.

All able to work are employed in some way or other, and the majority very profitably; so that a vagrant law is not at present necessary. We have been now nine months without a police, and I think I may venture to say no individual in the community has experienced the slightest inconvenience or insecurity in consequence. The moral power of the law, combined with the peaceable disposition of the people, is quite sufficient for the security of all, and give proper influence to the decisions of the magistracy, and to the enforcement of their adjudications through the ordinary constables.

With regard to squatting, which is gravely argued as being an evil that must be at all events guarded against, by what law or by what power could it be prevented in a country so inaccessible in many parts to any but a negro's foot, or practised bush-ranger, if the peasantry were so disposed? It is well known to all acquainted with the country, that there is no prevention, save in the advancing civilization of the people; the apprehension is a bugbear; the habits of the people are too social to admit of their living in the wilderness of woods, and they are too much addicted (notwithstanding the fashion of speaking of them as a race of semi-barbarians) to create comforts to desert the haunts of busy men. I do not believe that in any part of the island a negro taken himself to the bush since the termination of the apprenticeship; on the contrary, I know of many who for years had resided there during the old system, who have returned to society and labour. The Insolvent Debtors' Act, and some others that have expired, require to be re-enacted, but in other respects we have quite laws enough—laws applicable to all purposes. What we most require is the vigorous and pure administration of justice by legal judges and an impartial and independent magistracy, and of that I hear not a word, nor in the reported speeches on the Jamaica question can I discern a single allusion to such a necessity.

If Mr. Burge is to be credited, the present stipendiary magistrates are to be done away. He has had such a promise from the colonial secretary, and I have reason to believe that in a packet or two there will be such important changes made for the purpose of conciliating the Jamaica Association of Planters, that in the consequent disorganization of society they will be ultimately the greatest victims.—*London Morn. Herald, Sept. 10.*

We have received, via Paris, letters from Constantinople to the 23d of August, being six days later than those which arrived by the late conveyance. A letter dated Therapia, the 21st, says that the French steamer had arrived from Toulon in nine days, bringing important despatches for Admiral Roussin. The contents of these despatches were submitted to Lord Ponsonby, and then to all the ministers of the great powers. It was said that the discussions related to a conference being held at Vienna, and to a demand made by England and France for the opening of the Dardanelles. If such demand were refused, the present would be a favorable moment for pressing it on the Turkish government, as the batteries are in a bad state of repair, and the Porte cannot maintain garrisons to defend them. It was understood that at Constantinople that MENEZ ALI still insisted on the dismissal of Kosrew Pacha, and the recognition of his sovereign rights in Egypt. The Castor was despatched on the 23d from Constantinople for Toulon, with important despatches for the French government. The French squadron was at anchor at Tenedos.

London Morn. Herald, Sept. 9.

ANOTHER ALLEGED AMERICAN SLAVER CAPTURED.—Among the vessels which arrived at this port on Sunday is the schooner Catherine, Capt. Dundas, of Baltimore 39 days from Sierra Leone, a prize to H. B. M. brig Dolphin. She was seized on a charge of being engaged in the slave trade; and is brought to this country out of respect to the American government, instead of being adjudicated upon at Sierra Leone, as she would have been, if belonging to any nation with which the British government has a Treaty for the suppression of the slave trade. Four of the original crew of the Catherine are on board. The remainder, about 30, were discharged on the Coast. We understand she has an American register on board, and she is said to be owned in Baltimore. She was fitted out at Havana, where she took up her cargo.—*J. of Com.*

PRUSSIA.
Postage on religious publications.
The King of Prussia has given orders that

all periodicals on the subject of Evangelical Missions among the Heathens shall, for the future, be exempted from postage all over the kingdom. In 1833 the monarch did the same for a book of Hymns. A distinguished Pastor who published in 1837 a remarkably valuable work on the Sanctification of the Sabbath, has also just received His Majesty's invitation to publish ten thousand copies of a popular work on spiritual liquors, to be distributed gratis throughout the Prussian Monarchy.

CHURCHES AND MINISTERS IN PHILADELPHIA.—The number of places of public worship in the city and liberties of Philadelphia is 127; not including the public charitable institutions where worship is held. The several denominations are as follows:—

Protestant Episcopal, 19
Roman Catholic, 6
Reformed Episcopal, 1
Methodist Episcopal, 22
Methodist Protestant, 4
Presbyterian, 24
Reformed Presbyterian, 3
Associate Presbyterian, 2
Baptist, 17
German Baptist, 1
German Lutheran, 2
Evangelical Lutheran, 2
German Reformed, 3
Reformed Dutch, 2
Orthodox Friends, 4
Hicks Friends, 3
Free Quakers, 1
Universalists, 2

The following denominations have each one place of worship,—Moravian, Congregational, Independent, Unitarian, Jews, Christian Society, Philadelphia Christians, Bible Christians. We believe there is one Swedenborgian omitted in the Chart.

There is also a Mariners' church, besides two that are included in the number of Baptist and Methodist churches.

The number of names set down as pastors or assistants is 126.

A similar chart, published in 1830, gives the number of places of worship 83, and of ministers 72. Of the names of ministers only twelve are the same in both charts.

The population supplied as above numbers more than 200,000; but in estimating the sufficiency of church room for the inhabitants, the number of infants, and sick and infirm persons should be considered, also the number of domestics and others who cannot attend but one service on the Lord's day. The population of the prisons, almshouses, &c., should also be deducted from the aggregate of the census.

Of the places of worship in the above list, eleven are exclusively occupied by coloured persons, viz. 4 Methodist, 3 Baptist, 3 Presbyterians, and 1 Episcopal.—*Sun, Sch. Jour.*

Confession and Execution of Lewis Wilbur.—In his confession, Wilbur says—"From Boston I took the stage to Albany, when I fell in with Barber, who was on his way to Syracuse to get married, as he told me. From Albany we took the cars, and when we reached Utica, I then determined to take the life of Barber to get his money. After arriving at New Boston, we went to the tavern and got something to drink, and I promised to the old man, that there was a nearer way to Chittenango, by crossing the bridge and woods where the fatal deed was done. I stepped before the old man, presented a pistol, which was not loaded, and told him to deliver his money. The old man replied, I thought you was my friend (or a fine man). He asked me to spare his life, which I promised if he would deliver his money, which he drew from his pocket: and I told him to throw the pocket book, and purse down to my feet, which he did; I then told him to lay down with his face to the ground, and not to look up for half an hour, he complied, and I then took and raised up his coat and gave the fatal stab, which was probably repeated as testified: but I was so frightened I don't know what I did; but I have never seen either pistol or knife since, and I presume that they are still there or near there."

I started away, and then turned and took up a large stone and threw it on his head, for fear he was not dead; though I was so afraid of him that I dare not go any nearer him. I then started on towards Judd's tavern. On my way I threw down the pocket book and purse near the fence, after taking the money from them, in all about \$80.

The Execution of Wilbur took place a few days since at Morrisville.

Shocking Railroad Accident.—The Baltimore Clipper says that the steam boiler of a locomotive on the railroad between Petersburg and Gaston, Virginia, burst a few days since, killing the engineer and freeman. The former, whose name was Samuel Bates, was literally crushed to atoms, and the latter (colored man) was shockingly mangled to death. No passengers injured. The water getting out of the boiler was the cause.

Dreadful Accident.—On Saturday afternoon, the 5th, as Mrs. Voce, widow of the late R. C. Voce, Esq., of Augusta, was going to Gardiner, Maine, in a chaise with her daughter, in passing a tan yard at Loudon Hill, the horse took fright at some hides which were hanging out to dry, and springing into the gutter, stumbled and broke his neck. Mrs. Voce fell forward and struck her head with such violence upon the ground, as to cause her death. The daughter received no material injury.

Fire at Quincy.—The store of Mr. John Whitney of Quincy, was burnt with its contents, on Friday night last. It is said that it was set on fire, having been first broken open.

Accident.—After the fire, yesterday morning, Mr. J. M. Cummings, of the City Hose Co., Boston, stepped off the side-walk to get a piece of hose, when he was knocked down by a baker's cart the wheel of which passed over his thigh, without breaking the limb, however.

Boston paper.

Fatal Accident.—A lad by the name of George Sawyer, aged about 10 years, and son of the widow Sawyer of Cape Elizabeth, was killed at the Break-water, on Monday last. At the time of the accident, he was engaged in driving the horse to hoist the stone, when a stick

of timber falling from the top of the shears, struck him upon the head. His mother, who is informed, was present when her son received the injury which terminated his existence.—*Portland Ad.*

Melancholy and Singular Accident.—On the 26th ult. Mr. Bernard Capdeville, living near the Bayou Plaquemine, while in the act of ascending an old pecan-tree, fell upon one of his children, about five years old, and killed him instantly! Mr. C. also died on the 30th ult. of injuries received in the fall.—*N. Orleans Bulletin.*

The South American Muzzle.—When the troops first arrived there, they found a tribe of Indians of whom they killed twenty or thirty. The cacique escaped in a manner which astonished every one. The chief Indians always have one or two picked horses, which they keep ready for any urgent occasion. On one of these, an old white horse, the cacique sprang, taking with him his little son. The horse had neither saddle nor bridle. To avoid the shots, the Indian rode in the peculiar method of his nation—namely, with an arm round the horse's neck, and one leg on its back. Thus hanging on one side, he was seen putting the horse's head, and talking to him. The pursuers urged every effort in the chase; the commandant three times changed his horse, but all in vain. The old Indian father and his son escaped, and were free. What a fine picture one can form in one's mind—the naked bronze-like figure of the old man with his little boy, riding like a Muzzle on the white horse, thus leaving far behind him the host of his pursuers!—[Darwin's "Researches in Geology and Natural History."

From the Fredericksburg Arena.

The Kidnapping Case.—The examining Court in the case of Dickerson Shearer and Francis L. Wilkinson, charged with kidnapping the negro boy, Sidney O. Frances, of Worcester, Mass. was called for Friday last, but adjourned until yesterday. Both cases were then laid over to the plea of the absence of a material witness on the part of the Commonwealth, for the purpose of enabling the requisition from the Governor of Massachusetts, in the hands of the Sheriff of Worcester county, Mass. who was in town yesterday, to be laid before the Executive of Virginia. An application for bail was made, but refused in both cases, and we presume, the Executive will give them up as a matter of course.

The proprietors of all the respectable small papers in the city of New York have entered into an arrangement to cease selling their papers to boys, to be hawked about the streets. Hereafter the sale of their respective papers will be confined to their own counters, and the counters of those who may establish shops or stands for retailing them in various parts of the city.

The dead body found in the canal basin at Erie, Pa. turns out to be Mr. Thomas Gregg, a respectable grocer of Rochester, N. Y.—a man of exemplary character, who it appears, was travelling West, and must have been murdered; a hundred dollars which he took with him not having been found on his person. He has left a wife and children.

Another Murder.—A colored man named William Harrison, about forty-six years old, a native of Staten Island, who resided at No. 10 Thomas street, was on Saturday murdered in Depeyster street, near Front street, by an Irishman named Oliver E. Cary.

A fire, which entirely destroyed one of the suburbs of Constantinople occurred on the 12th August. Three thousand and seven houses, forming the whole quarter of St. Demetrius, was consumed. The number of lives lost is stated at thirty.

A planter in Washington county, Ala., was shot by one of his own negroes, while at supper, a few days since.

The steamboat Albany left New York one day last week at 11 minutes past 7 o'clock, A. M., and arrived at Albany at 4 P. M., being 8 hours and 49 minutes from dock to dock, or deducting one hour for ten landings, seven hours and 49 minutes running time.

The new house and store just erected at Amoskeag, N. H., by Ira Ballou, late grocer in Milk street, at an expense of about \$4,500, was destroyed by fire on Monday evening of last week, about 10 o'clock. Insured at the National Office; in Boston, for \$2,000.

BANK NOTE TABLE.

The Bills of all the Banks in the New England States which are in good credit, are received at par, on deposit, by the following Banks, viz:—Atlantic, Atlas, Eagle, Freeman's, Globe, Granite, Hamilton, Market, Mechanics, Merchants, North, State, Suffolk, Shos and Leather Dealers, South, Tremont, Trades, Shawmut, Union and Washington.

The Suffolk Bank transacts the business relating to the Country Banks, for the above mentioned Banks.

Bills of the following Banks are not received by the Associated Banks:—MASSACHUSETTS.

(Fulton Bank, Middle Interest Bank, Commonwealth Bank, Franklin Bank, Lafayette Bank, Nahant Bank, at Lynn, Chelsea Bank, at Chelsea, Middlesex Bank at Cambridge, Roxbury Bank, at Roxbury, Bank of Norfolk, Farmers and Mechanics' Bank, at F. Adams.

MAINE.

Agricultural Bank, at Brewer, Oxford Bank, at Fryeburg, Damariscott Bank, at Newcastle, Georgia Lumber Company, Portland, Bangor Commercial Bank, at Bangor, Calais Bank, at Calais, Bank of Old Town, Still Water Canal Bank, at Still Water, Bank of Westbrook, at Westbrook.

NEW HAMPSHIRE.

Wolfsboro Bank, at Wolfsboro's, VERMONT.

Bank of St. Albans, at St. Albans, Essex Bank at Guildhall, Bank of Manchester, at Manchester, Bank of Windsor, at Windsor.

RHODE ISLAND.

Central Bank, at East Greenwich, Scituate Bank, at Scituate, CONNECTICUT.

Stamford Bank, at Stamford, Bridgeport Bank, at Bridgeport, Fairfield County Bank.

*Bills of the Georgia Lumber Company at Portland are redeemed at 1-2 per cent. discount by J. W. Clark & Co. No. 6, City Hall Boston.